

# Religious Education

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## The Challenge of Religious Education

Our old world seems to stand and defy us all, as though it said, "I am in as bad a way as it is possible for a world to be; and I dare anyone to suggest a plausible remedy."

Of course that is not the real situation, for we are the world, and the case is hopeless only when we lose hope. It is not the world that speaks; it is our worse self challenging our better. This is no time for despair. Probably more patients die of excess of apprehension, from real despair than from any deficiency in doctoring.

Neither is this any time for bland optimism, for roseate dreaming. If our newly-fused world society continues its present methods of civilization under its present motives the human outlook has little hope; we cannot think with complacency of our children living in a world where the social symptoms of the past decade bear their full flowering. A world that lives for property must some day realize that there cannot be enough property to satisfy its appetite and that property has no power to satisfy its heart.

Now in such an hour as this the believers in religious education challenge the world to find a better or even any other way by which its problems may be met, its threatened ills averted and the human hope of a just, loving and happy society realized. We have tried the other ways of *laissez faire*, of regulation, of hoping that goodness would come out of selfishness, and love out of warfare. We have tried to regulate and legislate and confiscate people into righteousness—and behold the results.

But we have never tried the way that Jesus taught—nor he alone, but other leaders who were forgotten by a world that can think only in terms of *avoids*, a world that takes its spiritual leaders and cherishes their old clothes while it forgets their teachings. We have not yet seriously tried to get men to change their motives and purposes. Even our current religion is more anxious that men should change their views about history than that they should change their hearts.

Religious education means that there is a way to a new society, and that way is by changing the wills of men, substituting for the will to possess by deprivation the will to possess in cooperation, for the fighting passion the building purpose, for the self-center the social love, for the property aim the personal one, for our baser passions our spiritual possibilities. It bids men leave the age-long tracks of instinct and walk in the paths our spirits show. It seeks to train lives so that we shall no longer live in a human jungle but in a family.

Religious education challenges all who care aught for their world, for men and women to begin at the roots, to change the minds of men, to develop in those who will be the world of tomorrow those motives, ideals and purposes that shall make it a new world, a society of satisfactions in joy and love.

Is there any other way? If not, why not our first, our largest, most serious and earnest effort for this way?

H. F. C.

## The Church and International Relations

EDWARD CALDWELL MOORE, LL.D.\*

We may think of the church in either of two aspects. We may view it as an organization which, especially in the nineteenth century, has carried on large practical activities for the benefit of non-Christian nations in every corner of the world. These endeavors have covered primarily the teaching of the Christian faith. They have included also education in its various phases, medicine, charity, philanthropy and reform. They have aimed to confer the gifts of the Christian civilization. Always however this particular aspect of Christian internationalism has had in view mainly, if not solely, the non-Christian world.

Again, we may view the church as the center of the cultivation of a spirit on the part of its own members and of those who come under its influence. This spirit is to be the secret of the attitude of its membership toward other men of their own nation and, as well, toward the other nations of Christendom. This spirit is to be the inner principle of their activities, the atmosphere and determining quality in their contacts with men of every race, but especially with the nations most closely related to us by inheritance and tradition. The church is the institution which stands for the cultivation of a spirit which shall animate us in all relations with our brethren among our own people and with our brethren in the other Christian nations.

The Christian spirit is at the back of both of these manifestations of the life of the church. But the activity which is appropriate and beneficent in the one case, where the gifts of which we spoke are needed, is unnecessary in the other. In both relations the common element is the sense of the unity of humanity and of the duty and privilege of Christian men through their churches to serve all men everywhere. In the opening paragraph I alluded to the missionary task of the church, which is certainly a phase of Christian internationalism. It is this phase which we have in mind, when we think of Asia, Africa or the islands of the sea. In the other I intended to intimate that outgoing of the Christian mind, that solicitude for the maintenance of Christian ideals, that high resolve for the performance of our Christian duty toward the nations of Europe which are near to us in the tradition of civilization and have been brought still nearer by the vicissitudes of the war.

Doubtless I owe my invitation to speak here on this subject to the fact that I have been for years connected with one of the missionary organizations through which the Christian public has sought to cultivate international relations of that first sort. Yet such a responsibility brings one into touch with men of almost every form of business and professional activity in Europe and America as well. It emphasizes the fact of the common life of humanity over the whole face of the earth. It makes us aware how large

\*Professor at Harvard-University. A paper presented at the final evening session of the R. E. A. Convention, Rochester, N. Y., March 13, 1921.

elements of the civilization which has been developed in Christendom have been appropriated by the non-Christian world as well.

It is a fact, noteworthy, if we think of it, that American Christians had developed an international sense and were prepared to undertake an international duty toward the non-Christian world almost from the beginning of our national life. The great Protestant missionary societies came into being no long time after the Declaration of Independence. On the other hand, we Christians of America were, for reasons into which I need not enter here, far more slow to develop a parallel sense of obligation toward Europe, the other half of Christendom. Throughout the nineteenth century we were somewhat remote from Europe and isolated in life and thought from the lands of our ancestors. We were independent of them and it would hardly have occurred to us that they could ever become dependent upon us. The war suddenly changed that situation. Yet the period since the armistice makes the impression upon an unbiased foreigner, and even upon one of us, that we Americans, Christians as truly as the rest, are now anxious mainly to revert to the old state of things. We are eager to regain our isolation. We hesitate as to international obligations. Again as before we would shun foreign entanglements. In a word, we seem disposed to proclaim again a self-centered nationalism, regardless of the needs and opportunities which the situation of the rest of Christendom entails. It is this state of things which has, I suppose, led those who framed this program to esteem this a timely topic,—the church and international relations.

We feel that the Christian spirit is the inner secret of our civilization. Without this our civilization would never have become what it is. In the loss of this spirit that civilization is doomed. We have seen the spread of the gospel produce a degree of civilization among men who had none. We have seen it transform in a measure the civilization of races which had and still have faiths different from our own. We have seen certain other elements of our civilization forced upon some unwilling nations, or again, eagerly appropriated by others. We have come to realize that this assimilation by eastern nations of our western standards in government and diplomacy, in military and naval administration, in trade and education and even in some phases of social life, is going forward irresistibly. If it goes on thus as a purely materialistic and secular movement, it is bound to be injurious. It will undermine the tradition of morals and destroy or gravely injure the ancient faiths of men, and put nothing in the place. We feel that it is the duty of the church at this moment to see to it that the Christian spirit has its full share in this world movement. Mission work, viewed in this large way ought, above all other works that I can think of, to draw the ends of the earth together. It undertakes to create a level of respectful and sympathetic contact with all races of mankind in the various aspects of their civilization, in the manifold traditions of their culture and the diversities of their faiths. These faiths we view as, one and all of them, evidence of men's seeking after God and witness of God's answer to the prayer of men. We feel the unity of humanity and the tragedy of the suspicions and fears, the hatreds and violence, the misunderstandings and selfish interests which prevent that unity from finding its expression.



Through the experience of the Christian public organized in our churches we Americans had acquired, during the last one hundred and twenty-five years, a measure of understanding of the non-Christian world. That world was on the whole well disposed toward America. Those peoples were confident of our interest in them. We had not been entangled through our desire to appropriate Asiatic or African territory, nor had we as yet in large or very disreputable ways been compromised in our relations with them in trade. I speak cautiously, for there have been deplorable aspects of the trade and the diplomacy of every nation with the non-Christian world. The slave trade and the liquor traffic were surely iniquitous enough. We had our full share in them. Yet on the whole one may say that our relations had been upon a fairly high plane. That was an advantage. It was the explanation of the fact that some of those nations in their trouble looked to us for aid and understanding rather than to European states. We ought to be careful not to betray this trust nor through our absorption in our own interests or through fear of the vastness of new responsibilities, unnecessarily to disappoint their hopes.

With ever accelerating pace throughout the last two generations before the war, the boundaries of nationality were breaking down. Especially the great division between West and East tended to disappear. A common type of life and civilization was gaining ascendancy over the whole face of the earth. We spoke above as if there were a portion of the world wholly non-Christian. Certainly that is not the case. There is not a nation in the non-Christian world in which there are not today many converts to Christianity. There are Christian churches and educational institutions and hospitals which are often entirely on the responsibility of the indigenous peoples. Such organizations are the fruit of the missionary endeavor of the last century. Equally they are the seed of the new Christendom in Asia and Africa. Besides, there are the remnants of ancient Christian peoples, far older than any of our churches, older than any of our nations. Their ancestors were Christians of high culture when ours were wild men and pagans. They have been long under the heel of the oppressor. Their Christian thought and life had stagnated. Our task, in reverence for their age-long struggle and suffering, was only to do what we could to aid them in the renewal of their spiritual life.

Besides this conscious Christianity, there is also a still wider and more or less unconscious penetration of Christian ideas and permeation of Christian principles in the institutions and policies of all the peoples of which we speak. There has been an actual assimilation to Christian standards in much of the thought and life of peoples who still retain their old faiths, or who, even if they have lost these, show no disposition to take ours. These persons are like many among us, purely secular in mind. They are much moved by ethical and humanitarian as well as governmental and commercial impulses derived through their contacts with Christendom. These factors also have had great part in the transformation which is going on throughout the world. To both of these elements in the life, say of Japan or China or India, we ought to reach out. Both of them reach out to us. The first does so with a longing for our sympathy, with gratitude and with

a hope which we ought not to disappoint. The others often reach out to us with an eager desire, by no means for our Christianity, but rather for some of the many elements of outward greatness which Christendom possesses and by which, if these can be adopted, they expect to be able to resist the aggression of Christian nations. They hope thus to protect themselves against the violence of Christendom, to prevent the partitionment of their territories and the exploitation of their resources by Christian nations. It can escape no thoughtful observer that the eagerness of the East to appropriate many elements of the civilization which historically has been developed in the West springs occasionally, at least, from the fear of the West, from the determination of the East to maintain itself as over against the West. It has its root not in trust, but in distrust. It is the index not at all of a mind passive and plastic to our influence. On the contrary, it springs from such a resurgence of racial and national feeling as both the Far East and the Near East have never known since the Renaissance. It is this resurgence of self-conscious and often fierce nationalism in an East which is now armed with all the weapons of the West which we have to note. It is this which constitutes part of our problem as we think in terms of international relations. You have only to read the Indian newspapers of the day to note how political maxims which were never oriental are now part and parcel of the contention of Indians and Egyptians against British rule. They obtained these from the British whom they now denounce as their oppressors. You have only to think of industrial and commercial methods which were never current in China and Japan which are now brought into play against the Americans and Europeans from whom the Chinese and Japanese learned these methods not two generations ago. Here is assuredly a field for the play of a Christian internationalism for the manifestation of a spirit which it ought to be one of the first tasks of our churches to cultivate.

These phrases which we have just used lead over, however, into that portion of our discussion which remains. For they show how closely the problem of international relations between ourselves and the Orient now resembles that same problem as it exists between ourselves and the nations of Europe. The difference which was so obvious a hundred years ago has now largely disappeared. Yet it remains that an international attitude of mind which has long been common in our Christian communities toward the remoter nations of the world is not yet easily assumed toward the European countries which are the lands of our ancestors and the heirs with us of an identical tradition of civilization. Many things have contributed to this state of things. The early history of our country as an independent nation had its share in this result. The narrative of the Revolution was for a long time curiously distorted in the popular histories which constituted the instruction of our fathers in this regard. We were concentrated upon our own task. Our problems were all in our own land. We had all the self-consciousness and self-confidence of a very youthful people. Furthermore, it is not too much to say that even now there are undissolved elements in our population which have brought from some one of the countries of Europe their ancestral antagonisms to some other country in Europe. They continue, by a kind of instinct, misunderstandings and mutual hostilities

which have nothing to do with their present existence. They are eager to array all America on one side or another of contentions with which, in so far as they are really becoming Americans, fused in the life of this one nation, America has nothing to do. Some day this broad basis of the American people in racial traits derived from almost every people in the European world will be, let us hope, the ground of universal sympathies and understanding. At the present moment these traits are, on the contrary, often the occasion of serious misunderstandings.

The war caused all these minor questions for a moment to disappear. We were lifted by the great interests which were then at stake to forget the small ones. We achieved national unity within ourselves and an international attitude toward others which it ought to be one of our first concerns not to lose again. We felt, far more profoundly than we had ever done before, that the concerns of Europe and of the whole world were our concerns, that we could no longer live unto ourselves. That again is a sense so just, so truly corresponding with the facts of the case, with the needs of the world and our spiritual need, that it would be deplorable if we were to lose it again. Yet none of us can fail to realize that we are in imminent danger of losing it.

At the outbreak of the war, many among us viewed it as indeed a great catastrophe for Europeans, but a matter remotely concerning us. Before long our people as a whole began to realize that it was a crisis for civilization in the issue of which we also were inevitably bound up. Our sympathies were touched by the invasion of Belgium, by the deportations from France, by the tales, at first incredible, of the ferocity with which the war was being carried on. Slowly the American people made up its mind, and not least the Christian part of that people, that the whole world of ideas and principles to which we belonged was at stake. When the youth of our universities, the sons of our bodies as well as the sons of our souls, took themselves overseas to fight for the common cause and we were left behind to do what we could to uphold them in the struggle, there did pass over this nation the baptism of a lofty internationalism. We had a sense that we belonged to the world and that a part of the highest interest of the world, its liberty and enlightenment, the stability of institutions and the possibility of mercy was committed to us.

We know also how, after the armistice, a profound change came over the temper and understanding of our people. No one at first dreamed how deep the division of mind in our country was to go, or how the discussion would drag on. No one foresaw how this question of our taking part in the reconstruction of the world would become a football of partisan politics in a presidential year with all the sordidness which that implies. A large part of our American public did not realize what an opportunity we had to exert a moral influence in the stabilizing of international relations after the long agony of the war. Those nations expected moral and spiritual sympathy along with every other form of aid from this utterly unspent power from over the sea, unprejudiced for territorial reasons, uncompromised from the point of view of trade, unmoved by historical animosities and unhampered by colonial ambitions or jealousies. We had really entered the war for an

ideal. They thought that we would not desert them until in some measure that ideal had been secured. Had we, the mass of our people, realized how profoundly we were needed, I do not believe that our own problems which, after all, are relatively small, would ever have deterred us from seeking to fulfill so grand an obligation.

We have poured out our treasure to alleviate the miseries of sick and wounded, of widows and orphans, of homeless and impoverished, of people who have witnessed massacres and deportations or suffered famine and plague. We have not stopped with those who had been our associates in the struggle. We had reached out to those who have been our foes as well. We could not do otherwise. Yet the average comfortable American can form no conception of what parts of France and Italy, or again, of the Balkans and Asia Minor, look like. Nothing in his past enables him even to imagine the desolation and distress. He thinks the accounts exaggerated, sentimental, or even that they have their origin in propaganda. Besides all that, I recur again to the thought that it is not a still larger and ever-ending stream of beneficence which is the thing most needed. We poured out blood in the war. We have poured out money since the armistice. We have still one thing to give that the other nations sorely need. It is with nations as it is with individuals. That which is requisite to placing them again upon their own feet is something much more than material assistance. What is demanded of us is that we put our shoulder under some portion of their responsibility, that we take up a part of the burden of their anxieties, of the load laid upon them by that which they have suffered in their inner life. What is demanded is that we should give ourselves. We should know this to be true if we were trying to help individuals. It is not different in the helping of nations to the recovery of their own best selves and the reparation of the catastrophes of their inner life.

There is scarcely a nation in the world which is not yearning for our friendship and aid in the solving of the moral and spiritual problems of humanity, if we would only give them our friendship in the open-hearted way in which they once thought that we had given it. We ourselves once thought that we were giving it. This is a moral failure of the first magnitude. It may at any time become a catastrophe. It is not for us to sit silent in this condition. It is not for us to acquiesce in helplessness. It is for us to make that part of our American people which is still sound at heart hear what we have to say. It is for us to make our rulers hear what we have to say. It is for us to make other nations hear what we have to say. It is for us to win them to believe what we believe about our nation's better mind, despite the tragic failure of the past and the problematical appearances of the present. Above all, it is for us Christian men and women in our churches to inquire what the spirit of Christ, the spirit worthy of the church, demands of us in our international relations, and to try to make the mind and life of our own beloved nation comport with that demand.

## THE FAMILY

### What the Home Should Contribute to Religion

ROBERT J. HUTCHEON, Ph.D.\*

Spiritual religion is an individual experience, but, like all psychical events, it can be achieved only in and through a social medium. It is a commonplace of psychology today that the consciousness of self and the consciousness of society advance together step by step. The religious life of the child, therefore, is for a long time dependent on the nature of the little group of human beings with whom he is in daily contact. Until he learns to read for himself or to grasp intelligently the meaning of the other media of spiritual culture, such as pictures, music, or natural scenery, he is completely dependent on the human beings immediately around him and on his own infantile feeling and wonder for any interpretation of his experience, such as may later bloom into a genuine religious attitude and life. Even if his natural endowment is away beyond the ordinary, his soul will remain dumb and confused and impoverished unless the social medium into which he is born is of such a character as to stimulate and direct and organize his gropings after life's meaning and purpose. The vast cultural and religious possibilities of each new generation remain for the most part undeveloped because the little human group into which each child is born is neither wise enough nor disinterested enough nor virtuous enough to bring to bear upon him the suggestions, pressure, encouragements and spiritual stimuli which are needed to kindle the spark of religious interest into a constantly burning flame. I am not among those who minimize the individual element in religious life or who treat religion as a mere social inheritance which we appropriate, either externally by memory, ritual and habit or inwardly by adolescent conversion. I like to think that the individual religious experience may be as original now as ever in the past. But at any rate an original religious experience is possible only to those who have absorbed the best of their ancestral faith or whose souls have been shocked into new and vigorous life by their unsuccessful effort to appropriate that faith, and their ancestral faith must be mediated to them always by the little group in which they spend their earliest years. The home has many obligations besides its religious ones, but if it fails to perform these latter obligations, at least towards its very young children, it is difficult to see how they can be performed by any other institution. My purpose, then, in this brief paper is to try to formulate some of the contributions which the home may make to religion.

It is a commonplace now that in our thinking we do not get from God to the soul but from the soul to God. For the same reason we do not get from the fatherhood and motherhood of God to the fatherhood and motherhood of our earthly parents but vice versa. In other words, the home must evoke in the child those experiences, those thoughts, feelings and attitudes by means of which alone the spiritual religion of Jesus can be interpreted.

\*A paper read at the Rochester Convention by Dr. Hutcheon, professor at Meadville Theological Seminary, Meadville, Pa.

The first lessons in a spiritual religion are given unconsciously. The absorbed mother may not know what she is doing for her child when she is lavishing upon him her love and care and awakening in him a love answering to her own. The interested father may not know what he is doing for his child when he controls and regulates the expressions of the child's instinctive life by a discipline which, though loving, is still firm and sure and constant. If they think of his religious training at all, they may regard it as something entirely different from and merely added to, the ordinary family training. But in reality they are building better than they know. That mother-love which seemed only a spontaneous expression of a natural instinct really supplies to the growing child his first and his deepest insight into the daring Christian faith which declares that God is love. That firm and sure discipline which the father exercises over his child is the first experience of the child's life which makes it possible for him to understand what is meant when religion declares that God is law as well as love, that God's throne is founded on righteousness and truth and that pains, troubles and sorrows inevitably follow the breaking of His laws or the flouting of His rightful authority. Christianity depends entirely on the home for the interpretation into the terms of real life of its grandest ideas. The child who experiences love and care and discipline and obedience and respect and unselfishness and orderliness and purpose in the home of his childhood is prepared to see meaning in a spiritual religion when it is presented to him, even if he does not receive much so-called formal religious training in the home; but a child who misses real love, who knows only authority without affection, who sees no steady purpose or order around him but only chaos and blind impulse, will be at a loss to know what is meant by the love and law and purpose of God, should some institution outside the home undertake to interpret their meaning to him.

When religion was interpreted as something foreign to human nature, as a gift from some other world to a helpless humanity, it was natural enough to see in the church the religious institution *par excellence*, and to thing of the religious duties of the home as somehow delegated to it from the church. But now that religion is interpreted as the normal functioning of the human soul, as the will-to-live sublimated into the will to live ideally well, as the inevitable quest of our spiritual being for perfection, as the blossoming and flowering of our deepest nature, the family rather than the church becomes the religious institution *par excellence*, and the church supplements the family rather than the family the church. When that point of view is once clearly grasped and acknowledged, the religious responsibility of parenthood becomes very serious indeed. The parents see that they cannot delegate their responsibility completed to those outside the home. They realize that the family life may be a direct approach to the religious experience, that human mother-love is the finest symbol on earth of the love of God, that the order and loving authority of the home is the first hint to the child of the moral order of God's universe, that the home itself may be a picture in miniature of what the Kingdom of God should be in the world at large. The home is responsible for the first functioning of all the social instincts, for the first inhibition and discipline of the self-regarding instincts, for the first supply of the raw material of imagination, for the first guidance



of the little mind as it unfolds in the consciousness of self and other selves and the wonderful environing world, for the first experience of sinning, repenting, forgiving and being forgiven, for the first flowering of the feeling for form and color and harmony; and although these experiences may not at first be thought of as having much religious significance, longer reflection shows that the roots of religion are buried deep in them and that the parents who evoke and guide and interpret them wisely and well are, consciously or unconsciously, the high priests of a genuine religion.

Thus far I have been taking for granted that wise and loving parents without knowing it may be laying the foundations of religion or evoking an experience in their children which may later flower into a spiritual religion. But, of course, many parents desire to do more than that. They feel their responsibility for the direct training of their children in the religious life and are anxious to get what assistance they may towards the fulfillment of their duty. What large principles should guide such parents? That is the question towards which we now turn.

If religion were merely an intellectual affair, like mathematics and the sciences, their duty would be plain—it would be merely a matter of imparting the knowledge so far gained by our students of religion. Or if religion were only a matter of repeating memorized prayers, performing ceremonies, placing the body in such and such postures, submitting to such and such authorities and doing all this over and over again until the doing of them becomes second nature and evokes an appropriate emotional response almost like the functioning of a primary instinct, the duty of the parents towards their children would be fairly evident. But when religion is regarded as a life, as the response of the awakened and illumined soul to the supreme Reality, as the quest of the soul for fulness and significance of living, as the search of the mind for some experienced immediacy which shall blend the disharmonies of life into a realized unity, as the yearning of the soul towards the hope of permanency and progress onward and upward forever—when religion is interpreted in this modern way, the whole question of training children towards such an experience is lifted on to another plane and is calculated to puzzle the wisest.

One thing at least is certain. Nothing merely intellectual that parents may do can compare for a moment with the influence on their children of their own religious life. So far as those immediately around us are concerned, we influence them more by what we *are* than by what we *say*. Real religion is not a set of beliefs or a program of external acts but a mental attitude, a spiritual disposition, a pervading atmosphere, a reaching of the soul upward and forward. Hence to teach religion means, first of all, to create a religious atmosphere around those to whom we would teach it. To teach religion parents must first realize deeply what it is to be religious. To be religious means to be conscious of one's dependence and to manifest in life the humility which such a sense of dependence involves. To be religious is to be conscious of the filial relations of all men to God, the father, and to show in the daily acts and words of life the human kindness and justice and benevolence which a perception of such relations naturally brings after it. To be religious is to have a profound respect for character, to strive towards perfection, to practice the self-discipline which keeps our lower



nature in its proper place, and to use every agency by which the self-sentiment can be maintained and purified and developed. To be religious is to love and use the great expressions of the religious sentiment which have come down to us from the past—the Bibles, hymns, psalms, poems, meditations through which the great and sainted dead and living have uttered the struggles and experiences and aspirations of their souls. More and more this is what being religious is coming to mean to those who take religion inwardly and seriously. And if parents are religious in these ways, they cannot hide the fact from their children nor need they verbally insist on the reality of religion to their children. The children will feel the reality of such a religion for themselves. They may not yet be able to understand it, but they cannot doubt its reality or make light of its influence.

But even though the living example of religion in the lives of the parents themselves is the greatest contribution the home can make to the religious life, earnest parents will wish to give specific instruction as well. And here is the point at which the church school comes in to supplement the home. In some cases, no doubt, the parents are more capable of giving religious instruction than the teachers in the church school, but even in those cases the church school should be used, in addition to the home training. There are many reasons for this, but the most powerful is the fact that the religious feeling is so essentially a social feeling, especially in the early years. The religious man or woman of mature years who has absorbed into his or her own inner life the best thoughts and feelings of the sainted dead can worship God in the deepest solitude. They are least alone, perhaps, when they are alone. Their minds are a society, peopled by many, many gracious souls whose lives and words they have come to know and love. When they worship God in their closets, they can feel around them and joining in their prayers a multitude of spirits, both living and dead. But for the children there is no such possibility. For them society is still the people immediately around them. For them solitude can only mean sleep and dreams or darkness and fear. Hence, religious training can be given to children best in the company of their peers. If religion were only so much information about God and the soul, it might be given to the child alone. But religion is so much more than information, it is so saturated with feeling and so constituted of volitional attitudes, and feeling and will are so much more easily awakened in the child's mind in the presence of other children that it is practically impossible to get along without some kind of religious or church school. It is no slur on the home to say that it cannot do its perfect work for its own children without going beyond its own doors and putting its children among other children in the care of others than their own parents. The home trains children to live, not only in homes, but in a large social world as well, and it must use the agencies provided by society towards that end. A church is a family of families, united to do for one another what no one family alone can do for itself. And the church school is just the agency which this family of families has created to aid each individual family in its great task of handing on the spiritual gains of the past and awakening in the souls of its children those creative, ethical and religious impulses and sentiments which will guarantee, not merely the maintenance

of the moral and spiritual tradition, but also the enriching and enlarging and transforming of it towards ever new heights of attainment and vision.

Perhaps the greatest need of religious education in our time is just a new appreciation on the part of parents of what a church school ought to be and might become through their intelligent and earnest interest in it. They ought to feel, of course, that it supplements, but is no substitute for, home training. But more than that, they ought to realize that they may have a share in the church school as well as in the home. It is not because the teachers of the church school are so much more religious or know so much more about religion than parents, that their work is so valuable. Not at all. It is the *social* situation, it is the child's presence in the company of his peers, it is the *common* hymn and prayer and response and recitation that make the church school so great a moral and religious opportunity. And there is no reason why the parents should not, now and then, go with their children to the church school and see for themselves what is being done by disinterested men and women to supplement their own home influence. It would add to the prestige of the teachers. It would make the church school seem more serious and worthwhile in the eyes of the child. It would react upon the parents themselves, give them a more intelligent idea of the whole problem, make possible a sort of teamwork between themselves and the teachers of the church school, and quicken their interest in the whole enterprise of religious education. The public school and the church school in America have done and are doing great things for our civilization. To think them away altogether is to feel oneself falling into an unspeakable abyss. But they could do far more than they are now doing if the parents of the children had only a more lively and intelligent interest in everything they are trying to do.

## The Basis of Protestant Christian Unity In Religious Education

BY E. MORRIS FERGUSON, D.D.\*

"New times demand new measures and new men." Not new principles or a new faith; not a new theology or a new religion. If the pitiless revelations of this present searching time do indeed reveal our need of these fundamentals, we may be sure that it is not a new need we face but only a new exposure. Changes in the business, political and social world often cause us to see that what we once with high finality called our principles were really only our prejudices, the reflexes of our customary associations. It need not at all surprise us if we find ourselves set to learn like lessons in the realm of theology, religion and church activity. Why should not the laws of human nature be as applicable to a ministerial union as they are to a chamber of commerce or a woman's club federation?

Not new principles, but new measures. Not necessarily new leaders, but leaders who can and do open their hearts to new visions, new fellowships and new enterprises; who in the face of new situations are capable of being new men. It may not yet be clear to what definite goal the Church of Christ is moving, but it is eternally certain that it cannot stand still. We serve the Living God; and what his providence indicates as duty it is ours without misgivings to perform.

In the field of American religious education, the steady movement of events and the increasing clearness with which thinking men see the causes and tendencies of these events have brought about one of these situations that call for new measures and possibly for new men. Positions that for centuries have been held fundamental are challenged by a logic that does not seem to admit of an answer. In the face of a doctrinal cleavage that runs back through the days of Calvin and Socinus to the years when Arius and Athanasius led their theological forces to no metaphorical battle, we have come to a point where a basis of unity must be sought between the avowedly liberal and the avowedly orthodox elements of Protestant Christianity. The basis is needed for the organization of the Protestant forces in the religious education of the community. The little child, whom the Christ proclaimed as his ambassador to the hearts and the institutions of men, is leading us together.

The Protestant Christian world, in all its shades of opinion, is coming to realize the significance of the Sunday school. Five stages may be traced in our widening conceptions of this popular enterprise. At first it was thought of as a philanthropic effort to civilize and uplift the untaught children of the poor. Then, especially in America, it took shape as a local missionary enterprise, independent of church relation-

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ship, but in some cases sustained or encouraged through auxiliary relations with a central or branch Sunday-school union. From this stage it soon graduated into the status of a recognized enterprise of the local church, a laudable activity of certain workers, to which the church was glad to lend its countenance and occasionally its support. The fourth stage sees the studies graded, the support, direction and responsibility fully assumed by the church, the educational scope broadened to include all the church's educational activities, and the name changed to the church school. This seems to be the stage in which most of us dwell today.

But there is a stage beyond this. We shall not adequately grapple with our own immediate tasks in the upbuilding of our church schools, except as we see these as parts of a vaster system yet to be, in which each of us is called to play his part, and in whose fellowship and activities every form of religious-educational service that the community can furnish must be invited to share.

How can education without religion be any safeguard of democracy? Can a material and utilitarian ethic motivate conduct toward a lofty and scrupulous righteousness, or develop a passion for brotherhood that shall bind up class cleavages, absorb social shocks, soften racial asperities and turn an all but universal self-seeking into an all but universal self-sacrifice? Nothing short of this is the program of God's kingdom. Nothing less than this will save America or the world. An efficiently functioning education in religion, at least as general as our public-school system, based on the sincere and objective faiths of our religious bodies; graded, systematized, standardized, and closely affiliated with our community school system, but not at any point resting on or united with that system; free and voluntary in operation, challenging support and inclusion on the merits of its proposals and its products—such a system of religious education would avail to restore our wasted heritage of Puritan ethics, re-enthroned the New England conscience, unseal the voices of the prophets, and provide for them as audience a generation that had learned to fear the Lord and was ready for the modern re-interpretation of the social philosophy of Jesus and the establishment of his loving spirit as the formative principle of a new-born humanity.

The fifth stage in the evolution of the consciousness of the church school, therefore, is that in which it recognizes its own utter inadequacy to carry the burden of American religious education, and looks forward to the establishment of a system of religious education that shall be as wide as the community, as long as the curriculum of Christian character-training, and as high as the spirit and person of that Jewish teacher whom Christians call Master, Lord, Saviour and Christ.

As fast and as far as our church schools and their promoters, denominational and territorial, catch this new vision of relationship to a vaster program and begin to shape their plans and moves accordingly, reasons appear why the traditional policy of local independence and pride in the rotundity and self-sufficiency of the strong local church

school should give place to a policy of active co-operation, not only on lines of confessional and denominational connection, but also on those of the widest practicable neighborhood and territorial unity. There is no separating the vision and the call. We see our mission; and in that hour is told us what we must do to compass the realizing of it. The friends of religious education must learn to work together.

The beginnings of this unity are provisional, anticipatory, tentative. They are forced upon our planning by the facts of the American school situation. The community school has taken title to all our children's available educational time save that meager hour on Sunday that we still claim with partial success as our own. Only by putting up a community front have we the least chance of winning back from community school uses the hours we need for the teaching of religion. The proudest and most hierarchical of our churches is equally helpless with the humblest band of sectarians here.

The Roman Catholic interests are not yet willing to join forces with their fellow-religionists in a common policy and a common demand for a share of the time of their children; and that unwillingness, joined to their high and altogether creditable estimate of the value of religion as a factor in education, fastens on them the crushing burden of a separate school system, expensive for them and menacing to the unity and Americanism of the coming electorate. I wish our Roman Catholic friends could know how gladly we would join hands with them in an educational joint movement that would properly relate all the churches and all their children to the American school system, lift from the back of the Catholic taxpayer the heavy load of his parallel and competitive system of general education, bring in the millions of honest, clear-thinking American citizens of Catholic faith as friends and patrons of the school system for which they help to pay, and withal leave both us and them absolutely free to work out, each for himself, that body of religious education that will most truly represent our separate convictions and ideals.

With the earnest Jewish leaders of religious education, both orthodox and reformed, we must also anticipate and prepare for a good understanding, as a condition precedent to an effective alliance for the securing of our common ends when the time for action shall come. The first step in this direction will be the fostering of the spirit of unity, through our better knowledge of what the Jews are doing in religious education, how they bring the influence of the synagogue to bear on the health and progress of that family religious life that has been the stronghold of the Jewish religious culture in every age, and how the present scope of their organized efforts compares with the size of their racial responsibility and the needs of their field. No doubt their own leadership and resource will be found ample for their needs without even the suggestion of Gentile co-operation. But the American Jew is our fellow-citizen. His children flock to our schools and colleges. The success of Jewish efforts to overtake the Jews' religious needs, through education in that religion of Jehovah that is also our

religion, cannot be matter of indifference to the Christian citizen who thinks and loves his brother-man.

Apart entirely, however, from any such considerations of sympathy and alliance with either Roman Catholic or Jew, the coldest self-interest now dictates that we prepare to negotiate with both of these great bodies of religionists some sort of protocol that will line us all up for common dealings with the community in the securing of a franchise for weekday religious education. We cannot have our rights in our own children without at the same time helping these to win their rights in theirs also. The most comprehensive and conciliatory liberal is all one on this issue with the most fixed and uncompromising conservative. As Protestants, then, let us waste no time in debating our mutually divisive issues, but for this simple, practical and limited purpose get together on our necessarily common platform until this our immediate objective has been safely won.

Nor may we wisely forget that besides the Roman Catholic and the Jewish elements of society, there are other bodies of our fellow-citizens, some conspicuous in this community, others in that, with whose programs of religious education the community will ultimately have to reckon. A wise major strategy will survey and study all available facts as to these additional elements, evaluate the religious spirit and curricular content of their message and seek if possible to add their forces to our own in the common American demand for a re-allocation of educational time on behalf of instruction in religion.

These external considerations move us to stand together as Protestants for an effort to unite all religions in this one definite piece of co-operative action. We must be ready for this effort; and the time to make it may be upon us sooner than we think. Meantime let us consider the additional reasons why we of the Protestant wing of the American religious forces should draw closer together. Besides all general and sentimental arguments for unity, three clear reasons appear as a result of our new vision of that community inter-relationship that is called for by the progress of our educational ideal.

First, our need of the highest possible local efficiency is forced upon our attention; and only through co-operation can this highest efficiency be secured. If the church schools of today, like General French's "contemptible little army" guarding the Channel ports, have to carry the full brunt of responsibility for teaching religion to the next generation of Protestants or see them spiritually die—if this impossible imperative is ours till the main army of weekday religious teaching comes to our relief—then neglect of any possible source of strength and effectiveness is treason. Granted that we now do well, by effecting a junction with our neighbors we could do better. We might—who knows?—learn new and better methods, see how to meet present difficulties, be stimulated to steadier and more strenuous effort; and in so dire an exigency the least of such betterments is a thing to be claimed for the sake of our holy cause.



Secondly, we are held by the representatives of the community to a definite responsibility for our share of that basic education in religion which society must have or grow foul and decay. Few church-school workers realize to what an extent the schools, the courts, the officers in charge of delinquency and the agencies that deal with dependence, rely on their labors to supply control of conduct, nurture in righteousness and prophylactic against the taint of evil. While in service on the grand jury, some years since, I was impressed with the frequency with which the foreman, an ordinary politician, in questioning child witnesses as to their veracity and sincerity, dwelt on the lessons of truth they were supposed to have learned in Sunday school. Recently also the attendance officer in a Massachusetts city told the district Sunday-school convention that the city and the state looked to them, expecting each church through its school of religion to keep sweet and up to duty those children for whom it was fairly accountable. If this is our community's challenge and expectation as to us, we must give over our old sense of being a private concern and pay attention to our community responsibilities. Valuable consideration, to wit, the remission of taxes on our church properties, has been paid by the community for the acknowledged good we do for the state; and here is one definite return that we are expected to render. Obviously, one of our first duties in any such line of effort will be to ascertain our boundaries and cultivate neighborhood relations with our sister enterprises. If we are made joint parties to a common service, then wilful severance will involve not only disloyalty to the cause but dereliction in the discharge of the trust on us imposed.

Scanning more closely that projected future system of education in religion, we see in the third place that when our weekday schools are fully established and at work, the local church school, far from being superseded, will have a high and significant place in the general system. Relieved of the detail and drudgery of close graded Bible instruction, handwork, memorizing and musical drill, except as these may be made contributory to its plans, the new church school can utilize the fruits of these weekday studies in reaching simpler and higher goals. Some of the old-time mass effects, leading to common enthusiasms and deeper personal experiences, will again become possible. A new program of religious culture through worship and service can be planned and developed, leading to the clear acceptance and full embracing of the church's highest and most historic ideals. Whatever is distinctive in creed, code and ritual can here be freely inculcated; and old and young may be led in definite participation in the missionary and service activities of the denominational body. For such a future we should unite to prepare; and since our separated ministries are to be part of one correlated community system, this need of unity is not sentimental but organic: we cannot play well our several parts except as we learn these parts together.

Here are three needs—our need of present efficiency for our children's sake; the community's need of our service for society's sake; and



education's need of our concerted preparation for a new and unaccustomed function for the sake of the success and completeness of the coming American religious-educational system. Any one of these three would be ample warrant for unity of action in those things wherein we can find common ground. Together, their threefold cord will not be quickly broken.

But unity among Sunday-school workers is no new thing. For more than three-quarters of a century there have been Sunday-school conventions, freely assembling for mutual inspiration and co-operative educational endeavor. Back of these conventions has arisen an organization, separately operative in each state and province of the continent and in nearly all of its counties or districts, these local and state or provincial bodies uniting to form the International Sunday-school Association. Each church and denominational body has likewise developed its own promotion agency and has to a large extent organized its own fellowship of church-school workers. Those bodies which, voluntarily or involuntarily, have largely or wholly held aloof from the International fellowship have naturally tended to go further in the cultivation of their denominational church-school relations. This Unitarian Sunday-school Society, in the efficiency of its service, the loftiness alike of its educational standards and its religious ideals, and the value to our common progress of its courageous pioneering in the field of graded curricular material, is a happy illustration of what a denomination's leadership service for its religious teachers can be.

Yes, we have had unity—by instalments. We have established an excellent intra-denominational unity within our several bodies. In the International work we have based our would-be inclusions on the principle of Protestant evangelical fellowship, recognizing as Protestant no communion that accepted as divine and authoritative any book or revelation or body of teachings other than the Bible and what might be held to be based thereon; and as evangelical only those bodies understood to rely for personal salvation on faith in Jesus Christ as a divine Saviour. Few and far between have been the attempts to legislate on this matter, and never so far as I know has any official creed or minimum statement been made by any body or person speaking with International authority. On the other hand the practice of recognizing and distinguishing the evangelical and the non-evangelical bodies and confining fellowship to the former group has been so far a fairly constant and uniform International practice; and for most of the continental field there are no present signs of a change.

The method of drawing the line has been first of all statistical. The secretary asks returns of those schools only whose denominational names suggest an evangelical inclusion. His tabulations, gathered on this basis, form the address-list from which the convention programs and invitations are later sent out; and from among those who assemble at these gatherings the list of officers and delegates to the higher conventions are drawn. As the county and state officers by no means succeed in gaining for their fellowship all whom they do thus invite, and

as constant effort is necessary to keep the fellowship in line, there is no conscious thought of an ungracious exclusion of the non-evangelical bodies; they are simply passed over.

In the early days of the convention movement the manners of the situation were often imperfectly observed. The spirit of sectarian opposition, the sneering questioning of motive, sometimes the bold challenge of a doctrine or a practice held by some other of the constituent bodies, was not altogether unknown. But very soon Christian courtesy gained the ascendancy; and for many years I doubt if any of my fellow-workers in the convention field have witnessed so much as one break of this sort in the unity with which our delegates seek together the common good of our educational labors. The divergences thus sternly inhibited from utterance or thought while we enjoy fellowship together embrace some of the most fundamental and sacred of our respective denominational convictions. Who shall dare to call these unimportant differences? And if these can be waived for unity's sake, others can be too.

When the convention movement was in the making, and for many years after, the center of gravity of our Sunday-school teaching was in the truth to be imparted. The Bible was an end of our work, not merely a means to an end. The plan of salvation, the process by which God in his infinite mercy has effected our redemption, the Person of our Divine Redeemer—these were ends of study and teaching. The personality of the pupil and the modification of his conduct under Christian training, though never forgotten or consciously slighted, were thought of after our Sunday schools and their leaders had first done full justice to the claims of Scripture and doctrine. Unity, therefore, on the full acceptance of the Bible as the only and the authoritative rule of faith, and on the deity of Jesus Christ and the essential elements and emphasis of the evangelical doctrine of redemption, was and has continued to be for these convention workers no mere theological shibboleth, but a condition prerequisite to the effective functioning of their methods of co-operative promotion.

But during a whole generation we have seen the center of educational gravity passing over from the truth to the child. The process, I rather think, has been exemplified in Unitarian thought-movements as well as in those of the orthodox bodies. Do not your textbooks for religious teaching issued, say, in 1890, carry a larger amount of friendly but vigilant fortification against what you deem the errors and assumptions of so-called orthodoxy than Dr. Lawrence would feel it desirable to provide in like textbooks today? If this is true as fact, why? Is it because you are less firmly convinced of the preciousness of your testimony to those distinctive truths that you believe God has providentially raised you up to maintain? Have you not rather, like all the rest of us, been moved by "the expulsive power of a new affection," which, setting the child in the midst and giving absolute primacy to the facts of his spiritual welfare, has caused you to recast your educational method so far as to make functional results in character your immediate objective

and the static values of truth and sound doctrine, however unchanged in themselves, relatively to your educational task a minor concern?

Not in every American denominational consciousness has any such shift taken place. With indignant voice the prevailing sentiment of nearly every orthodox denomination would cry out that their testimony to the absolute fundamentality of all that they have ever stood for is as strong as ever. We should also be vigorously reminded that "as a man thinketh in his heart, so is he," and that it is spiritually fatal to under-emphasize the doctrinal and confessional side of the work of character-building. In every denomination also the educational prophets who stand for the psychological as against the logical method and like their divine Master-teacher care more for souls than for statutes, regularly have the prophet's hard time. The old education is a long way from being dispossessed from the church-school world. If in this paper I shall seem to have conceded one jot from orthodoxy to liberalism, I know what the verdict of my fellow-Trinitarians will be.

But I have not done this. I stand not on a doctrinal but on an educational platform. What I now say—and this is the thesis of this paper—is that our shift of educational emphasis, at least in these New England states, and I am persuaded in some other portions of our country also, has reached a point where no damage to the educational or inspirational usefulness of our hitherto strictly evangelical convention movement will ensue if we proceed, in the interest of a wider unity, to include in our statistical returns, our convention invitations, our official rosters, our friendly councils and our plans for field and financial service, the schools and the leaders of the Unitarian churches and any other bodies whom we may hitherto have classed with them as Christian but not of our fellowship. Let us make the verbal basis of our unity in matters of religious education henceforth not the familiar term "evangelical," but the wider term "Protestant Christian." And as fast as our local constituencies, in the free exercise of their independent responsibility in the matter, shall ratify this inclusion, let our new allies and fellow-members be welcomed to every privilege, every franchise and every labor that we ourselves cherish and carry. There can of course be no dividing of the proposition except as to the progressive establishment of the full status by the separate acceptance of districts or counties one by one after the state association has made this possible.

## An Active Children's Church

MARGARET BURNETT\*

Whatever the effect of a church service may be on the mind and heart of the child, physically it is a time of sitting or standing still—the stiller the better, from the standpoint of surrounding grown-ups and the preacher. The Bible School session, preceding or following, unless the teacher be unusual, repeats the inactive experience.

The spiritual results are not discussed here, nor the advantages of acquiring the church-going habit, nor the reasonableness of expecting quiet attention. Certainly attendance on divine worship is not now fraught with the peril and weariness of Pilgrim days with freezing temperature, inside and out, and two-hour sermons. But that the child may be fresher and more inclined to attention and obedience and in an atmosphere more suited to his state of development, many churches arrange that during the sermon, the boys and girls of primary and junior age, have a service of their own called "children's church."

It has fallen to me to conduct this hour in my own church, and since I have learned some useful lessons in this connection, I venture to pass them on to those beginning the experiment, hoping to stimulate a trial where none has been made.

Believing that all of life, be it the normal, happy, obedient life of childhood, is religious, I have made little effort to "talk religion" to the boys and girls, except that we have come upon some really vital and beautiful conversations in relation to natural history discussions, such as the stars, for example, or ethical points spontaneously arising. Rather, I have endeavored to make the intervening "children's hour" a period when legs that do not touch the floor may be stretched; when noise bottled up may come out; and muscles which have been inactive to the danger-point may be used. While many of the games used are educational, I have tried to make the hour primarily one of preparation for the service following, handing over the children to the teachers with bodies ready to be still and minds ready to work, for even the best-brought-up child has to do something just so often, and this, in school hours, is often given the name of naughtiness.

So first of all in the children's hour, we do things. The room we use has only two sets of doors intervening between it and the auditorium, the empty and echoing library carrying the sound of the shrill voices to those trying to listen to a good sermon. So for noisy games we adjourn to the church kitchen, next beyond, where the heat is turned off and a glacial temperature favorable to sports is to be found. The lady who is in charge of the next parish supper must wonder what mean the chalk marks on the floor. If she only knew they mean the starting points and records for contests! For on those days, with which all who know children, are familiar, when peculiar restlessness pervades the air, days when girls tease and boys quarrel, the remedy is pleasantly tired muscles.

So in the kitchen, the leader of the mischief gang is trusted with a

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piece of chalk and becomes the scorer, while another unquiet soul is appointed to the high place of starter, "teacher" being general referee and peacemaker.

Then takes place a most exciting jumping contest—standing long jump, backward jump, running jump—so far as the gas-stove permits. Girls and teacher being weaker vessels, are given specially easy conditions, but we all become red in the face, the windows are opened for more cold air, so far the floor has stood the strain and pupils sit exceedingly still afterward.

Or a course is marked out, once around the cake table, the coffee urn, the zink-covered table, and back to the dish cupboard. About this course the contestants must hop on one foot. You may pause for balance or breath, though this naturally lowers your record, but never must you touch your other foot to the floor. The marker will keep your score—eighteen was the best, hopped by a long-legged boy, who gave others a handicap—and the result will be set down by the scorer in teacher's little red book.

While it is difficult to find sports which interest boys and girls alike, and also differing ages of these, still there are some. They include most contests and "Follow My Leader," and occasionally "Going to Jerusalem." Often also when the girls were happily occupied with handwork, the boys and I adjourned to the icy kitchen, where they engaged in manly sports, and grew interested in enlightening my honest ignorance concerning the fine points of basket ball, or their own exploits. There really is nothing like giving information, be the manner thereof didactic or merely condescending, to bring out the agreeableness and chivalry of the youthful male. And, given a position of responsibility, these boys developed a sincere interest in occupations which, had I not depended on their help or advice, they would have considered "sissy."

Well, I recall a day last winter when, having lost the car, I was obliged to walk to church carrying a peck basket of apples, nearly full. To see a respectable middle-aged woman so occupied on a Sabbath provoked inquiring glances and some questions from friends. They were informed that I had provided myself with a light lunch, a fact so obviously untruthful that it did not even enter the category of lies.

What I really did with the apples was this: You may have played a game with potatoes or peanuts in which they are placed in long rows on the floor, and each player picks up the potatoes or peanuts one at a time returning it to the basket at the end of his row. The one finishing in the shortest time wins. Well, I substituted my apples, and they were later washed and eaten while I told a Bible story, and a boy who grew restless was appointed to get a plate from the kitchen and collect cores. This game was popular.

In telling Bible stories I tried different methods, seldom using the straight story with which children consider they are familiar, however poorly they may answer questions concerning it. I began perhaps in this way: "One day long before Adam was born, there lived a man named Moses whose wife was Sarah and who built an ark because he believed a flood was coming on the earth. This was when Solomon was king," the

idea being to correct mistakes and call out the proper name or contradict the fact wrongly stated. Naturally, one must choose the familiar folk-lore tales.

Here is a game which, Solomon to the contrary, as far as I *know*, I invented. Educators might call it "Bible diction," we know it as "Bible names," and it is good to fill in an empty ten minutes in almost any class. The equipment is a blackboard and bit of chalk. Ask a pupil you wish to interest or honor to begin by suggesting a name used in the Bible. A proper name will come, say Nazareth. The teacher writes down Nazareth and asks for another word beginning with the letter this ends in, N. Suppose Ham to be given, then the next word must begin with M, and so on quickly and using the first suggestion, till the blackboard is filled. After a few minutes proper nouns will give out and one begins on common ones, the only requirement being that it is one used in the Bible. A boy new to the game, one Sunday, when suggestions slackened, called out, "Napoleon." He was quickly squelched with, "Aw, what's eatin' you? Napoleon ain't in the Bible." Once "elephants" was given. Query: Are there elephants in the Bible, and did America exist at that time? Some children contended it was in existence just the same if it had not been named. It is a really interesting game if not unduly prolonged.

One Sunday we had an army test for quickness of observation. Place on a table a number of common objects such as pencil, knife, book, and so forth, to the number of ten, for younger children or possibly fifteen for older ones. Having given perhaps two minutes for observation, have one or two go out of the room, during their absence remove one object and see if, when summoned, they can tell what has been taken away. This is more difficult than the contrary test of adding one object instead of subtracting it, and for the interval I wished to fill in—after an active game—it held interest.

Impersonation of historical or Biblical characters is good also, and may be played in two ways. In either case one player leaves the room. In the first game, the person returning acts out an event in the life of the character chosen. This is not so good for young children as the other way, which consists of making comments concerning the person who has gone out of the room . . . pointed and pertinent comments, but not too leading. If one is Moses, for example, it would make the contest over-easy to ask if he liked being hidden in the rushes of the river Nile, but to ask him if he became tired of wandering in desert or how his sister was or whether there was running water in the palace and what his foster mother's name, might not give away the character too soon.

But be prepared for surprises! Not only are the leading remarks not always pertinent, but occasionally they are over-frank, as on the day when I, to demonstrate the game, went out first and was greeted with the announcement on returning, that I wore no clothes. As applied to Eve, the information may have been correct, and it was given with as great seriousness and ingenuousness as were one to declare in geography class that the natives of equatorial Africa followed the same custom.

Special seasons in the natural or church year had special stories and



celebrations in children's church. We led up to Christmas for many weeks, trying not to rob it of freshness, but merely to prolong this most loved festival of childhood, by appropriate handwork, and by discussion and explanation of customs in the United States and elsewhere. Trees, stars, candles, gifts, the baby who came that night in Bethlehem, all had their share in our conversations. From legends of the Star in the East we were led to stars in general, and a blackboard talk on astronomy was prolonged two weeks. An astronomical game, the solar system, was devised also, as demonstrating how the planets revolve about the sun, the children being the planets. The relative distances were absurd, naturally, and I confess that Jupiter and Saturn became much confused, but possibly the children got the glimmer of a notion what planets are.

Patriotic days had their particular anecdotes, and the coming of spring we celebrated by a bird walk, a tree walk and a flower walk, identifying as many in each instance as time and knowledge allowed. These children being lucky enough to live in a country town, we had all materials within a short walk of the church. The teacher had to acknowledge ignorance of some shrubs, but in the main the trees were well-known varieties, as were the birds and flowers. The Sunday of the bird walk, as on the rest also, a record of observations was kept and anything that flew, even hens and mosquitos, were eligible to swell the list.

Generally speaking, the most successful occupation I have found to be handwork; handwork undertaken for others in all instances. The first thing we did was to make stars for the Christmas tree at the church. I devised a sort of factory method. The junior room is equipped with oil-cloth-covered tables (which could be washed if we got them sticky, and I assure you we did) and low chairs. At the first table two or three boys or girls drew the stars on cardboard from a pattern supplied them. Then a little boy, too small to handle paste or scissors successfully, was appointed messenger and took the outlined stars to the next table, where they were cut out and passed to the next to have gold or silver paper (cut into strips the width of the star) pasted on one side. This went to the next table, where the gilt paper was cut out and the star returned to be covered on the other side and once more trimmed off, lastly, being punctured and tied with red cord ready to decorate the shining tree.

When perhaps fifty had been finished—an occupation for two or three sessions—a committee of children was elected to formally present the gift to the school and our kind superintendent made much of the children and their tremulously offered decoration.

Our next handwork undertaking was making scrap books for the children's ward in the hospital. They were made of manila paper—though paper cambric would have been better—and every one who could, brought colored pictures, "teacher" tearing up most of the magazines in her house. It would have been a saving if I had in the first place bought paste by the gallon rather than the tube, for one thing certain about those scrap books was that never, never, never would they come unglued! We washed hands under the friendly faucet in the kitchen sink and dried them on a dish towel or two, which had the after-appearance you will picture!



The choice of which side of an advertising sheet to cut and put into the scrap book was left to the taste of the children and I was a little surprised to find cans of soup and jars of pickles inserted in place of landscape or flower. But I was told by the teacher whose kindergarten was the beneficiary that the tots, being quite familiar with Campbell's soups and Heinz' fifty-seven varieties, were blissful when they discovered their favorites . . . quite as when we go to a symphony concert and know the symphony!

While the boys were never enthusiastic about scrap books, they were, on a different occasion, won over before they became aware that they planned not to like a suggested occupation. Before Easter we planned to make small paper baskets in which the Bible school offering should be received. I bought bristol board, paste and assorted paper tulips and chickens, and what not, offered as suitable ornament for the occasion. I drafted a pattern to be followed and when the boys asked, "What are we going to do today?" I saw the scrap book expression cross their faces. Not to be defeated, I inquired of the largest boy if he had any knowledge of mechanical drawing or drafting? This sounded manly. The others crowded round with information that they took manual training in school. So I explained that very careful work was needed to make the baskets perfect as to corners and that only fellows skilled in such work could competently do it. The deep cogitation, wetting of pencils and lengthy estimates and use of rulers delayed the game; but the young female is patient and meek when waiting for the stronger sex to command, and when the preliminary drafting was done, the girls were at length, with profuse directions, intrusted with scissors and told to cut in certain places, but "not on your life" in others. So our baskets came into being, decorations a bit askew and handles a trifle wobbly; and when they were used on Easter Sunday and the reverent little collectors stood with bowed heads while the offering was consecrated, I feel certain the Lord of Life was not displeased because of up-side-down tulips and crooked rabbits, or that the paste had dried before a chicken's head was smoothed out, since He looks at the heart!

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Directors of Religious Education are being sought by a number of influential churches. In spite of the work of departments of religious education in the seminaries there remains a dearth of really qualified men and women. The Personnel Bureau at the office of the R. E. A. seeks to assist churches seeking directors, but it cannot meet the demand for persons who measure up to the standards of the Association of Directors of Religious Education. Perhaps a further evidence of the development of this professional field is the fact that there is an increasing number of persons who feel themselves drawn toward it, but who, as a rule, do not have the necessary special training.

## Responsibility to the Youth in Colleges\*

HENRY F. COPE

Our fundamental responsibility to students in universities and colleges is the same as it is to all men, to help them to form religious purposes in life and to devote themselves to the new spiritual social order. Out of this grow certain duties which need only to be stated, concerning which there would seem to be no room for doubt or for argument. First, it is evident that any church or religious body has the same duty toward several hundred young men and women gathered and living in one place for purposes of learning as it would have for any like number of other persons in any other place. The university community creates the same duties of ministry as any other community.

Second, we are responsible to see that the ministry really ministers by being definitely planned for the actual needs of its community. Blind following of ecclesiastical routine would be inexcusable here.

Third, a peculiar responsibility rises in the fact that the choicest of our youth are here, certainly a large proportion of those who are to be leaders and makers of tomorrow.

Fourth, the place of religion as integral, and supreme, in education must be asserted with peculiar emphasis. The opportunity lies in the fact that here religion ought to be lifted to a plane of intellectual sincerity, above the fogs and the ignorant muddling that imperil or make impossible its place in elementary general education.

Each of these propositions would furnish standards by which we might test our present methods, and devise better ones. But it is possible to concentrate on the second one alone, the principle of determination of methods by the discovery of the nature of the situation and the special needs of the persons to whom we would minister.

The principles of adaptation must be applied with thoroughness in this field. Special efforts to minister to students frequently fail because they are not especially for students. Much current work is pitifully fruitless because it proceeds on the assumption that students need just what the home-folks need, that the local-church forms of service, of ministry and worship will attract, stimulate and guide the college group.

Perhaps the adaptation must begin with ourselves. If these young people are to become religiously motivated men and women, those who plan for them must set the religious purpose first. At present, frequently—perhaps usually, the dominant purpose is rather ecclesiastical than religious; ministries are designed to lead students to become part of the existing order of churchly things, to hold or win them to some particular group.

The next assumption is that college students are students. They are, but only incidentally. On this assumption the emphasis has been upon instruction about religion. Even here many colleges manifest little appreciation of religion as a field of knowledge. This is true not alone of state

\*A paper read at the annual Conference of The American Unitarian Association, at Ann Arbor, Michigan, Oct. 6, 1921.

universities; indeed many of them with their courses in Religion, Religious Literature, and Religious Education, offer all that any student would be likely to take in this area of knowledge. In any case the circle of knowledge ought to be complete in the curriculum; to defer to fear of controversy is a cowardice not usually found in other departments of learning; to omit religion as negligible is to be blind in the historical optic, as Mr. Wells has so richly reminded us.

But if the first common mistake of ministry to students has been that of a servile imitation of church programs, the second has been that of attempted parallelism to the college program. Naturally this follows on the assumption of the primacy of the intellectual interests and on the facility of the intellectual approach to religion. But students are not primarily intellectualistic—that needs no demonstration. Nor is the intellectual concept of religion their prime need. This does not discount the value of efforts to complement the university curriculum with courses in Religion. That is often necessary; but it is not necessarily the means of any special religious ministry to these young people. If it is urged as a means of meeting their religious difficulties, it may be answered that these are not the difficulties that keep them from being religious. Those difficulties seem important because they alienate them from some churches. The real impediments to a religious life are practical, rising in the actual problems of life, of daily conduct, and of the world as they see it. The most liberal and the most liberally endowed theological seminary, set on the university campus, would offer little religious ministry to the undergraduate body; it would not reach them where they are. But it is futile to assume that courses about religion make people religious.

A further difficulty or deficiency in the ministry through studies lies in the fact that nearly all these studies are conceived, whether they be modernistic or conservative, in the popular Protestant fashion of Bibliolatry. Imagine what religion signifies to the student who is academically habituated to thinking of it in terms of a critical study of *Leviticus*!

What then is needed? That is to be determined by the facts about these young people, by their characteristics and their needs. We need a real program of religious education, that is a program for the development of persons as persons, for their growth in religious living, for something more than a curriculum in religion, for processes under which these persons will develop governing religious motives, will accept life in religious terms and will move forward to make a religious world. Now, just as we have been insisting in recent reforms in religious education, that the processes must be determined by the natures and needs of persons, so we must accept this principle here.

The situation seems to be something like this: here are several hundred young people whose days are passed in three great interests: social activities, sports and athletics, and class-work. Our problem is: in what ways can they be led to take life in religious terms, to form religious purposes and to acquire and develop the riches of the spiritual life. And when we say "life" we must mean their present, current life, through which they will interpret life in the larger sense.

Are we right in looking on this world of youth in the colleges as revealing themselves through the three major interests of social activities, athletics and class-work? If this rough analysis has any truth then we must remember that these three fields of interest are intimately integrated; they are fused in one common interest, to experiment with life, to discover its possibilities and to acquire its technique. We ought to face the fact that young people today are not tracking to college under some irresistible thirst for knowledge. They are there, principally because social custom guides their parents. They move along in that stream of custom, but they follow the lead of their dominant interest, to discover life. To them the major activity is experimentation with life in social terms, through the college societies, fraternities, organizations and politics. College athletics is not so much a matter of developing physical perfection as it is one of promoting group loyalties; the main issue is social. It is experimentation with group life, with society. And the chief interest that keeps the minor activity of learning vital is the hope that it may aid in the technique of social life, particularly through acquired abilities in some occupation or profession.

Interest in the technique of practical living is intensified in the state institutions, principally because, on both sides, it is frankly recognized that the guiding purpose is preparation for some field of usefulness; men and women attend under the drive of life-occupation interests. There arises one of the most insidious dangers of academic life, that it shall become definitely anti-religious—not because the subject of religion is lacking in the curriculum, but because a dominating interest in vocational technique tends toward social selfishness. That is, it tends to thinking of education as a means of social, occupational leverage. Students come to regard their advantages in terms of ability to exploit the world; education is a means to advantages to be cultivated for profit, for gain. The seriously irreligious aspect of modern education is that to so many it stands only for opportunity to perfect the implements of social exploitation.

Now that is the situation we have to meet, youth experimenting with life and tending to take it in dominating self-regarding motives. It is our responsibility to lead those who are discovering life to see it in social terms, to accept it for what they may give to it, and to help them highly to resolve to be all that they may be, in developing powers and widening vision, for the sake of giving the richer life and service to their day. Either men and women take the religious attitude or they do not; either they become pivoted on the self-center or on the service center; either life means the satisfaction of gain or the joy of giving, either the aim of property or the aim of people with all that they may be. The question with the collegian is not whether he holds our view of what religion has been, or of what its theories now are; the question is whether he can be guided to religious motives and purposes.

Have we not been organizing religious ministry for purely hypothetical students; providing for the type once prevalent, but now as extinct as the dodo? We seek far and wide for preachers who have sounded the depths of the philosophy of religion because we imagine the college campus as we have idealized Athens and we picture these young people as peripatetic seekers after knowledge. But the sermons that they talk about are

the ones that, though perchance scorned by the erudite, still tell them something about life, give them glimpses of its real meaning, color the great spaces opening before them with the glow of ideals and show that their coming days may have satisfaction that goes deeper than all that is promised in their professional courses.

Perhaps we need to ignore the traditions of the college just as we must ignore many of the traditions of the churches, and begin to shape programs determined by the distinctive characteristics of this group of young people. And these characteristics are revealed in their most common attitudes toward life. And here, I think, they are different from other groups; they are forward-looking. They are thinking about their own futures. They discuss freely the future of the world; indeed, they have rearranged it many times. Every day, sometimes between breakfast and bed, some collegian settles all the problems of Dean Inge with the celerity of Mr. Chesterton.

Has religion any special meaning for the prophetic group of youth? Has our religion, the faith of free men with free minds, any meaning or message to them? If not it is not faith. No matter how liberal our faith may be it is not faith unless it is forward looking, unless it has to do more with things not yet accomplished than with things completed. "The faith once for all delivered" is a ridiculous phrase, as it is interpreted, it brings up a picture of a delivery wagon and a boy handing out a parcel tied up by the apostle Paul, the carton duly certified by the Evangelical Association. Having cashed for the C. O. D. tag the package is put in the safe.

When we can bring the faith of Jesus to the college world we shall get a hearing; by this I mean the faith that this sad, distraught, torn and bleeding world is not the last word in human possibilities, that there may be a social order of justice, love and satisfaction. This is the real evangel; those who proclaim the possibility of a religious future for the world are the real evangelicals, and this is the good news, the evangel, that the forward-looking minds of youth await. They care nothing for our historical niceties—though they do have rather more respect for truth than for volitional blindness—but they are deeply, intensely concerned with the future. Our responsibility to them is to so set the Christian vision of a spiritual democracy before them that it may win them, may command their purposes, may persuade them as the great, worthwhile enterprise.

College youth are as sheep without a shepherding purpose; they drift through school because they have no aims great enough to compel them; they go out into life to follow the "governor's" business, to take up tracks that others have beaten; but they have gone through the college years eager for an overwhelming cause, for great things to do, for great purposes to achieve. They have looked forward, wondering whether they are fated to live in the old familiar tread-mill. And we stand by with the one hope of the world, with the faith that things need not be, must not be as they are, with the Christian vision of a world in which it is possible to love, and what do we say to them? Scare anything about this that ought to so passionately move us, but learned, and pleasant words about the past. Liberals and reactionaries, we are all more or less

gummed up in the "mint and anise and cummin"; have we not forgotten, has not the church forgotten that Jesus really taught? Vain is all our faith unless we can give the coming world the hope of love.

And are not the college youth seeking this? Is it not our main responsibility to see to it that they know what He taught about our world, about this future society on which they are looking, about such times as these? To see to it that they shall go out with the supreme religious purpose and passion to make this world the place of justice, love and happiness, to change our present property-motivated civilization to a personally-motived one, to substitute for the current philosophy of competition the Christian way of loving coöperation, and not only to hope for a new world, but to make it? Whatever theological views one may hold if he takes life in terms of such a purpose he will be a religious person, and no other attitude toward life can be called a Christian attitude. Not ours to make these youth this or that as to party or sect, but to make them makers of a new world, to give them a purpose and task that can only be conceived in spiritual terms, only carried forward in the religious motive of love, and can result in nothing less than making them religious persons because they become part of the religious social order they seek. Youth needs a faith for the future great enough to satisfy imagination, high enough to call out the depths of devotion and spiritual enough to make them spiritual in seeking its splendid ends.

### Research in Religious Education\*

1. What should we understand by "research in religious education?" Specify both as to "research" and as to "religious education."

Unfortunately, the dictionary does not define religious education. It does, however, define research as "careful or critical inquiry or examination in seeking facts or principles; diligent investigation in order to ascertain something, etc." While much fault can be found with the definition it will serve as a starting point, because it admits of broad interpretation. Many types of research are recognized. The most common are literary research, historical research, and scientific research. It is true that religious education may profit by all kinds of research, still there are certain kinds from which it may expect most. Since education in general has ascertained most of its facts by means of *scientific* research, we may reasonably expect religious education to do the same.

Scientific research is seeking after facts and principles by the use of scientific methods. It is beyond the limits of this paper to enter into an exposition of the scientific method. Suffice it to say, however, that the validity of facts and the soundness of principles is determined to a considerable degree by the methods employed in deriving them. Research in religious education is seeking after facts and principles of the religious

\*At the request of the Editors Professor Mark A. May, Ph.D., of Syracuse University, prepared answers to the two questions propounded on the nature and fields of research in religious education. It is expected that answers from other contributors will be published at an early date.



development of children by means of methods that are scientific. For any investigation in this field to qualify as research it must come up to certain requirements.

In the first place, the investigator must begin with a problem, question, doubt, inquiry or hypothesis. Scientists have never learned much by merely going out in the presence of nature with an open mind. Child behavior is so enormously complex that no substantial progress can be made by simply watching children or even asking them a list of questions. The important discoveries have always been made when the explorer was looking for something definite. The first requirement of any research is at least a tentative formulation of the problem.

A certain danger arises at this point. It is the danger of being influenced too much by tentative conclusions. Too many researches become worthless because the investigator's notion of how it ought to come out may warp his facts or blind him to facts that do not fit his tentative conclusions. It is a great achievement for a scientist to have a hypothesis and still maintain an open mind. Closely allied to this is the danger of personal prejudice. Religious education is especially exposed to this danger. Here religious tradition or, more exactly, theological tradition, spells disaster to many scientific investigations. When it is a choice between acceptance of facts and rejecting some cherished conviction, it is a great temptation not to decide in favor of the conviction. The medieval monks who refused to look through Galileo's telescope at the satellites of Jupiter on the grounds that the devil would make them see what they knew was not there, is the classical illustration of what I mean.

A second requirement of research in religious education is that the observed facts be immediately and carefully recorded. Much of the literature in the field of child study is that of biography or autobiography. Scientifically a great deal of this is worthless. Retrospections of childhood experiences, and especially religious or educational experiences, are almost bound to be in error. This is partly due to the trickery of memory and partly to the well-known psychologists fallacy. Professor Coe has warned us in a timely manner against the mistake of regarding children as miniature adults.

Again, the scientific method requires that the conditions under which the phenomenon occurs be observed and recorded. It further requires that both positive and negative cases be considered. The neglect of negative cases is a well-known error, but it is constantly being made, especially in this particular field. The difficulty is augmented when coupled with the desire to maintain tradition. Even persons who know better commit this error when some personal prejudice is at stake.

Research in religious education is beset with many difficulties. The snares and pitfalls are numerous. There is the common tendency of man to observe and magnify the unusual. By original nature we are all attentive to the novel and the uncommon; the commonplace things are likely to be unobserved. We are not only likely to notice the novel and the strange, but we are wont to draw rather generous conclusions from a few observations. Nothing is quite so damaging to scientific investigation as the dramatic



instance. It is the "bright" things that children say or do that get on record. The everyday humdrum of childhood experience is seldom written in books.

Another difficulty is that of mistaking zeal and enthusiasm for study. Most persons working in this field are genuinely devoted to the cause. They are anxious for results. Many of us feel that if we work hard enough and stick to the job long enough, our efforts will be rewarded. This is true. But let us not forget that mere diligence, zeal or enthusiasm in the pursuit of our problems does not guarantee accuracy of facts or soundness of principles.

2. What are the problems in religious education in which research work is most needed?

The most important problem is that of measuring the results of our efforts. In the field of general education the most popular and in many ways the most significant movement is that of measuring the results of teaching. It is a well-known fact that progress in anything is fastest when we know how well we are getting along. Religious education is no exception to this. In fact, religious education almost demands that some estimate of results be obtained. It has been clearly demonstrated that there are ministers and Sunday-school teachers who are actually getting the opposite of what they intend to get with their children. They are literally making them less, and not more, religious.

The problems of measurement carries with it a host of secondary problems. The question of standards, definition of aims, and tests are all definitely related to that of measurements. Moreover, the relation between motives, convictions, ideals, etc., and modes of conduct, has to be determined. If we know even approximately what the correlation is between what the average child will do and what he says he will do, the ground would be cleared for a lot of work.

The problem of the "springs of action" or the causes of various kinds of behavior has not been sharply defined, much less solved. While this is primarily a problem for the psychologist, it still has great value to the religious educator. It seems to me that this question demands to attention of the most expert investigators in religious education. One reason, among many, is that the psychoanalysts are invading the field of religious education from this angle and are offering conclusions which seem to me to be damaging to the cause.

There are, of course, a great many practical problems. The problems of organization and administration, of curricula, of worship and so on, are still with us.

Finally, the greatest problem in religious education is that of finding methods of procedure. Some of the methods used in child- and character-study will carry over to the newer problems, but many of them will need to be discarded. Most of the laboratory methods of experimental psychology cannot be used in dealing with problems of motives, temperament, worship and the like. We need not expect great progress in research in religious education until new methods have been devised.

MARK A. MAY.

## A Young Man's Religious Impressions

RELIGIOUS CHARACTERISTICS OF YOUNG PEOPLE, 16-20.\*

To adequately discuss this theme, one must remember his own experiences during this period. It is a period when we believed that no one understood us and we were literally starving for some one who could understand. Happy the youth who has a pastor who knows his business. In recalling my personal experiences of this period, certain things that I believe young people have in common emerge. Among these are:

I. An insatiable hunger for the *facts* concerning God and the Bible. How do men know the Bible was the book of Life? What about Jonah, the creation, miracles, etc., etc.? Furthermore, traditional answers did not suffice, "Because God said so," had to have the additional question, "Why did he say so?" tacked on. There was no desire to be irreverent, but simply an effort put forth to get at the bottom of things.

II. Out of this came a hunger for the fellowship of those who had the same problems. It was a treat to find another fellow who was asking the same questions. Well do I remember the long tramps and the earnest discussions of these things with another freshman in college. In addition to this sort of companionship there was a passionate, though bashful, desire for the company of those who could answer questions, chiefly in my case, my pastor and philosophy professor. To be in a bunch of fellows, all really intent on finding out, under the leadership of one of these men was youthful bliss. There was also the feeling, underneath, but ever present, that the girls would be a great addition, if we could only fix it some way.

III. Perhaps the next step, or another step, was the admiration of the heroic. This manifested itself in the almost hero worship of one pastor, who appealed to the best in us and the equally superlative disgust with which I looked upon his successor, who seemed to us a "sissy." At this time the Bible heroes seemed alive and tremendously worth-while. Their lives were scrutinized with rigor and vigor and any evident flaw loomed bigger than many virtues. The only things that seemed worth while in those days were the extraordinary. The commonplace was contemptible.

IV. Along with this admiration of the heroic there went a set of tremendously high ideals. Everything was viewed from the religious. When my parents went visiting on Sunday, it was the cause of much meditation on my part. The absence of family worship was a sore trial. Looking back it seems as if those days were the high days of religious growth.

V. This idealism further expresses itself in the choice of life work. I know I am speaking for a large company of us young people in saying that our only fear was that our calling would be commonplace. We wanted to go to the ends of the earth and our hope was to have the summons made imperative. This desire for big things to do was carried over into our local church work. Anything that was to be done could be given us, so far as willingness to undertake was concerned. The right leadership was all that was necessary.

\*From time to time RELIGIOUS EDUCATION has published, and expects to publish, under the freedom of anonymity, statements of early religious experiences and impressions, written by persons sufficiently near the period of those impressions to be free, at least in large measure, from the coloration of time,

## Conference of Agencies of Christian Education

We have already published, in the issues for June and August, the more important facts regarding the Conference of Agencies, held at Garden City, Long Island, May 12, 13, 1921, including—on pages 208-9, of the August issue—the Findings of the Conference. The abstract of proceedings given below was prepared by the Rev. Samuel McCrea Cavert, of the headquarters staff of the Federal Council of Churches, who was the Secretary of the Conference.

### \*FIRST SESSION: "THE CHURCHES' EDUCATIONAL RESPONSIBILITY"

Dr. Speer opened the Conference by addressing himself to the topic, "The need and opportunity for a more adequate educational program on the part of the churches," speaking in substance as follows:

1. The churches now possess a group of educational agencies of wide variety and great influence, including the Sunday school, the Christian schools and colleges, the religious forces at work in the independent colleges and universities, the theological seminaries and training schools, the Christian ministry, the home, the religious press, special organizations such as the Young Men's and the Young Women's Christian Associations, the agencies for missionary education, non-religious organizations closely related to the Church's work such as the Boy Scouts and the Camp Fire Girls, and the agencies through which Christian influences can be indirectly brought to bear, such as the public school and the daily press. The very fact of the diversity and importance of all these agencies makes it necessary that we consider how they should be related to one another for the most effective accomplishment of the task of Christian education as a whole.
2. There is a clearer discernment to-day of the power of education and of the necessity of right ideas and a right conception of life as the foundation for individual and social well-being.
3. We have a much fuller insight into the magnitude of the problems confronting the Church to-day in the educational field, such as:
  - a. Developing the religious life of its own young people and holding them for the service of the Church.
  - b. The religious education of the millions of people who are now wholly outside of the organized work of the Church and its allied agencies.
  - c. The raising up of men and women to be teachers of religion.
  - d. Securing for the Christian religion its proper place in our institutions of higher learning, or at the very least guarding it from being undermined by unchristian interpretations of life.
4. At the same time there are many hopeful features in the present situation, such as:
  - a. The religious character of our great private secondary schools.
  - b. The personal character and influence of the rank and file of teachers.
  - c. A new appreciation of the possibilities which the public school affords for larger moral and religious influence.
  - d. The increasing realization of the power of our Christian forces.
5. The magnitude both of our problems and our opportunity call clearly for:
  - a. A spirit of mutual trust and understanding in our approach to the task.
  - b. Some common plan that, while preserving freedom, will coordinate all our efforts more effectively in the achievement of a common goal.
  - c. A larger number of men and women who will become apostles of the cause of Christian education.

The second topic of the evening, "The scope and content of the churches' teaching work," was presented by Professor Luther A. Weigle, Chairman of the Committee on Policy of the International Sunday School Lesson Committee, who analyzed the subject as follows:

\*For the following summary the Secretary of the Conference is alone responsible. It is greatly regretted that limits of space have necessitated great condensation of the papers and the omission of many contributions made to the discussion.

1. The marks of an educational enterprise are: (a) that it concerns itself with growing, developing persons; (b) whom it seeks to engage actively in some form of study, play or work; (c) that its primary interest, in so doing, is the development of the persons themselves, rather than the objective results of their activity; (d) that it seeks to communicate to them, while they in turn seek to profit by, the riper experience of others; (e) that the whole process has its face set toward the future, aiming to promote their development and to help them gain new knowledge, added power, and richer character; (f) that the whole process is socially motivated, both in that it involves fellowship and in that its goal is the betterment, not merely of individuals, but of human society.
2. In a general but vital and fundamental sense the whole life of the Christian Church, is an educational enterprise, bearing all the marks enumerated above. Not evangelism or education, but evangelism through education, is the work of the Church. Its educational work is thus no single specialized department among others in a complex program of activities. It is rather co-extensive with the Church's life and fellowship; it is itself the whole complex program.
3. In a more specific sense, we may understand by the educational work of the Church those particular aspects of its life and work which are more immediately and directly educational in purpose and method. These are:
  - a. The moral and religious education of children, in the attitudes and habits of the Christian life, upon the principles of the Christian faith.
  - b. The fostering of the moral and spiritual growth of those who have passed beyond the status of childhood.
  - c. The lifting of the Christian life above the level of habit and custom to that of intelligence, and the interpretation of Christian experience in terms of its fundamental ideas, motives and beliefs.
  - d. The fitting of young people, through institutions of higher education, for prospective service to society, to Church and state, in places of initiative, responsibility and leadership.
  - e. The fostering of sound scholarship and productive research in the various fields of the Church's possible service and achievement; and the dissemination of the results of this research in the interest of the creation of free, intelligent, wholesome and true public opinion.
4. So understood, the educational work of the Church is obviously more than a mere means to its own self-perpetuation, or even to the training of its own leadership; it is a fundamental and essential part of its ministry and service to the world.

The ensuing discussion was opened by Rev. David G. Downey, Editor of the Methodist Book Concern, who emphasized the following points:

1. The note of hopefulness in the present situation needs to be sounded. We have talked enough about our failure in religious education and need now to concentrate upon a constructive method of dealing with our opportunities.
2. The Sunday school is incomparably the most important factor in Christian education and in spite of all its weaknesses is still our greatest single agent.
3. The public school and the Sunday school must be recognized not as antagonistic but as complementary, and ways must be found of relating their work to each other more effectively. A careful study of existing legislation concerning the reading of the Bible in schools and week-day religious instruction would be helpful. In view of the forces that are protesting against public school education as irreligious there is special necessity for the Protestant churches to organize their full strength in such a way that they can make their united influence felt in securing week-day religious education to fill in the gap left by secular education.
4. The pulpit must be brought to a larger recognition of its responsibility as a teaching agent and must depend less on cataclysmic evangelism.
5. Most careful attention needs to be given both to the preparation of texts for religious education and to the development of curricula of religious education in our colleges.
6. There is urgent need for some interdenominational press bureau, or similar organization, which will constantly promote the idea of Christian education and its importance to the Church and the nation.

Among other points brought out in further discussion were the following:

1. While discussing the difficulties that we face in the colleges we have not emphasized enough our resources. A vast majority of the students, as recent studies

show, have come out of church influences and can, therefore, be more readily reached than many other groups in the community—(Dr. Kelly). Any one who is in touch with the centers of higher learning is convinced that though there are fewer organized religious meetings the religious spirit is as strong as ever and that what is most needed is an appeal great enough to make the work of the Church appear as a real challenge to service—(Professor Kent). In this connection the missionary task, as a concrete presentation of a great program of the Church claiming their allegiance, is of special significance—(Dr. Sanders).

2. There is an unfortunate tendency in most of our colleges to lead men away from the organized church and its work rather than to tie them to it—(Mr. Sheldon). In some institutions, however, significant experiments are being made in relating the student community so closely to the neighboring churches that the two groups are kept in normal contacts—(Mr. Seaton and President Chamberlain). For the failure of the college to keep in touch with young people who have come from the churches the pastors themselves are largely responsible, because they do not take the trouble to put their students into touch with the religious agencies in the college—(Prof. Wild). The fact that young people in our student centers are really responsive to work carried on in the name of the Church itself is illustrated by the interest in "The National Student Council" which has been organized on a distinctly churchly plan and aims to keep students in touch with the rounded program of all the interests of the Church—(Mr. Micou). The plan of affiliated membership in the college church and the work of the student pastors are important factors. The problem however, is not merely one of holding young people in touch with the Church while in college. They must be tied up to the Church after graduation. Yet no community has any effective organization for this follow-up and as a consequence the Church is losing a great educational force—(President Thompson).
3. We need to keep constantly before us the fact that there are other great groups than the students, such as the employed classes, most of whom are outside the influences of any organized religious life and who constitute one of the largest problems in Christian education—(Mr. Goodman). The work of the Daily Vacation Bible School in relating play and work to religious education is a rapidly increasing factor in developing the religious life of the Church's own children and in reaching thousands untouched by other Christian influences—(Dr. Merrill). At the very outset of any discussion of our task we must face the fact that there is today a serious lack of coherence in our diversified educational programs and must definitely seek to find how the existing confusion can be overcome. We need to confront our educational task as if we were totally disengaged from any agencies whatever and inquire what would be the agencies that we should actually need. In our present uncoordinated situation there are important areas of our responsibility which are almost wholly neglected, inasmuch as a large part of the community is outside the direct influence of the Church and its agencies. These neglected groups can be reached only indirectly, in connection with such agencies as the public school, the press and recreational life, and if we are to deal with them in any adequate fashion, some concerted plan is absolutely indispensable—(Dr. Willett).

## SECOND SESSION: "THE EDUCATIONAL PROGRAM OF THE LOCAL COMMUNITY"

The first topic, presented by Miss Mabel E. Stone, Secretary for Religious Education for the National Board of the Young Women's Christian Associations, was "Are there various programs of religious education, now being independently promoted in the community, which must be more closely related to each other if we are to have a community system of religious education?" She spoke in substance as follows:

1. The field of our work as Christian educators is the developing personality of the child, boy or girl, young man or young woman, not sectionalized into body, mind and spirit, or work, play and worship, but one developing whole, more or less unified at every stage of growth.
2. The organizations which impinge on the religious development of the child fall roughly into three classes:
  - a. Those which are the direct instruments of the Church, such as the church school.
  - b. Those which are avowedly Christian, though not organizationally under the

Church, such as the Young Men's and Young Women's Christian Associations and the Christian Endeavor.

- c. Those which claim to have a part in religious training, but are in no sense definitely Christian, such as Boy Scouts and Camp Fire Girls.

It is clear that at certain periods in the life of the growing boy and girl all three of these types of programs will claim the time of the same child.

3. We may roughly estimate the place and relations of the various programs of religious education in their impact on the child at different ages as follows:
  - a. One to six years. The home is the most important avenue for Christian training, though the church school has its own very real share during, perhaps, the last two or three years. The day school claims attention in only the last year. The impact, therefore, on the little child is reasonably unified.
  - b. From seven to eleven years of age. The home, the church school and the day school are three single attacks on the Christian education of the child, most of the work of the school centering in a single grade room, the work of the church in the church school, the home still having pretty complete control. But practically every adolescent program has tended to seep back into this pre-adolescent stage with specialized programs. We have, therefore, "Brownies," "Blue-Birds," Junior Red Cross, and Junior Christian Endeavor, Junior Missionary Societies of one kind or another in the Church, etc., with no coordination between the church school and the service activities of the child.
  - c. With the beginning of early adolescence, we see, in the life of most boys and girls, an immediate leap into complexity beyond words. The local church now offers, instead of a single unified program, perhaps, half a dozen,—Bible study, missionary programs, community service, church extension and many others. Outside the church school are young people's societies, junior missionary societies and specialized work for boys and girls. In addition we have a large number of organizations, avowedly Christian, offering programs, such as the Young Men's and Young Women's Christian Associations, the Christian Endeavor, Epworth League, etc. Innumerable programs of activity are also pressed, such as the Scouts, Camp Fire, the Woodcraft League, Red Cross, Playground Association and others less well known, but increasingly large in numbers.
  - d. With the coming of eighteen, there is an almost violent wrench in the adolescent life. In most cases he or she either goes to college (in which case the activities of the years at high school are carried on with intensity and with broadening content) or becomes self-supporting. In the latter case there is a startling gap in the educational program. With the exception of the Canadian Christian Training Program—the program of the Canadian Y. M. C. A., and the young people's societies of the Church—there is almost nothing being constructively planned for the continued training of the older adolescent period.
4. There would seem, therefore, in the light of this analysis, to be an imperative need for: (a) further study by our educational agencies as to the relationship of pre-adolescence and adolescence; (b) a clearer understanding of the particular educational contribution which various programs can make and (c) very special and concerted study and experiment in education for the later adolescent period.

The further question, "What would constitute an adequate and properly correlated program for the local church?" was considered by Rev. W. E. Chalmers, Educational Secretary of the American Baptist Publication Society, who developed the theme as follows:

The local church is of fundamental importance in all the work of religious education and each local church needs a unified organization and a unified program, superior to the partial or group program. Such a program would involve:

1. Proper classification of those who are to be trained. Through childhood and adolescence all agree that these groups should be by age periods including earliest childhood, early childhood, later childhood, pre-adolescence, early adolescence, middle adolescence and later adolescence. In the case of adult groups there are such wide dissimilarities in occupations, abilities, associations and needs that classification by age periods alone is inadequate; there has been, however, little attempt to come to an understanding as to the basis of adult organization. Within the local church there are many conflicts among the various organizations because

\*This was illustrated by a chart showing the agencies promoting programs for the successive age groups.



the national agencies are not always following a common classification. The greatest confusion prevails in the adolescent field, where many kinds of national organizations have made their own divisions and are inclined to spread their programs over too large areas.

2. Leadership,—the greatest single problem of religious education. For the needs of the Church it must be of two sorts:
  - a. General, viewing the task as a whole and securing an adequate coordination.
  - b. Specialized, competent to give special attention to a particular subject in a special method with a chosen group.

We are still very inadequately providing the training for both types of leadership, and the average local church must have outside assistance in developing it. But the national organizations which are promoting programs in the local church have almost completely lost sight of the need of the local church for a general leadership with authority and have often failed to help their specialized groups to relate themselves to other educational groups in the local church.
3. The curriculum. This must be comprehensive enough to meet all the needs of all the groups, graded according to the abilities of the various groups, providing as far as possible a continuous system of training and usable because not ignoring human limitations and weaknesses. An adequate curriculum will have to provide for the week-day school and the vacation school as well as for Sunday instruction, all as parts of the church school. Included in this curriculum will be graded courses in the Bible, Christian history and missions, the doctrine of the Church, and social service.

Outstanding difficulties in connection with the curriculum face us today:

- a. The competition among the special programs of the national organizations which are being pressed upon the local church.
- b. A state of confusion in the local church because it has not developed a strong unifying leadership.
- c. The overlapping between what the Church is seeking to do and what community agencies are doing.
4. Worship. Its importance the various agencies tend to minimize, in their emphasis upon programs of instruction and activity, so that the training of leaders of worship is a greatly neglected task in our Protestant churches. Too much attention cannot be given to supplying the type of worship suitable to various degrees of maturity.
5. Equipment. This is a complex problem for the study of which we are now developing various agencies which are coming increasingly into a position of being able to help the local church in shaping a building and other facilities appropriate for instruction, practice work, recreational and social life.
6. Recreational and service activities. These must be a concern of the Church because of their large influence on character making. As suggestive of the great variety of activities possible in connection with the local church one might mention in the first place those which have to do with service to the church organization and the immediate parish, such as recruiting its membership, carrying on an efficient church school and maintaining efficient organizations for the various groups within the Church. There is, in the second place, a group of activities which finds its objective mainly outside of the immediate constituency of the local church, centering around the Christianizing of social life, such as efforts for the extension of the religious life in the community and service to the community, the nation and the world.

Rev. Lester Bradner, Director of Parochial Education for the Protestant Episcopal Church, spoke upon the question: "How should the educational work of the local church be related to that of the public school?" summarizing his view as follows:

1. We need more extensive religious education; i.e., we must reach more persons, and more particularly young persons, for the sake of the welfare of society.
2. We need more intensive religious education; i.e., better training in living religiously for the sake of the welfare of the individual.
3. We need more unity in our program of religious education, including a greater oneness of educational plan: (a) between the public school and the Church and (b) between religious education which the Church carries on on Sunday and its week-day religious education.
4. We need greater effectiveness: (a) on the part of the teacher and (b) in the child's impression as to the value of what is being done in religious education.
5. We need larger cooperation on the part of the public schools; i.e., a recognition by them that the churches are carrying on a fundamental part of the educational

task and, more specifically, a willingness on the part of the school to give the churches part of its time in order that it may be able to fulfill its share of responsibility in the whole task of education.

6. In meeting these needs the following principles should guide:
  - a. We must proceed deliberately, since it is of fundamental importance that parents be convinced of the need of week-day religious instruction and since we must gradually discover and apply the best measures in equipment, program and staff.
  - b. The responsibility for week-day religious instruction must rest upon the churches rather than upon the community in general. It is only to the Church that we can look for permanent financial support for a religious program and only in the Church that we will find the depth of conviction essential to its success.
  - c. The movement for week-day religious instruction must be a cooperative one. No denomination can successfully pursue the movement in isolation, both because the impression of the churches upon the leaders in public education will not be as strong as it should be unless their total influence is brought to bear, and because each denomination needs the lessons that any other may learn in what is still an experimental task. A community organization of denominational responsibilities would, therefore, describe the proper functioning for week-day religious instruction.

On the basis of the three themes thus presented, a discussion ensued, opened by Rev. Benjamin S. Winchester, of Fairfield, Conn., on the general subject: "How should the various programs of religious education in the local community be related to one another so as to secure a community system of religious education?" The following were the chief points emphasized by Dr. Winchester:

1. The answer to the question why there should be a community system of religious education is that the churches have a responsibility for educating the whole community. At the present time, however, it is estimated that more than twenty-five million of children are unrelated to any efforts at religious education. Groups which ought to be in touch with the churches are overlooked either for lack of definiteness in parish boundaries or because of the overlapping and separateness of the church agencies and the allied agencies outside of the Church.
2. The local churches must create for themselves a coordinating local council of religious education, if any community system of religious education is to be secured. With but rare exceptions communities do not now have any adequate means of bringing the various educational programs of the churches into relation: (a) to one another and (b) to the public school.
3. The programs of the churches must be correlated in order to minister to the individual most effectively. The local churches get their programs from national agencies, each of which is trying to "sell" a standardized program, now greatly elaborated, to the local community. The programs are all good programs, the trouble being that they are now unrelated and, therefore, cannot all be assimilated by the ultimate consumer. A properly correlated program would be one in which those teaching processes which develop motives are coordinated in time with those that afford opportunity for the expression of those motives. In the present confused situation the Sunday school may be teaching a lesson which need the kind of expressional activities which are not offered until a year later or may have been offered a year earlier.
4. It is practically impossible for a local church to work out a unified program in the midst of this confused situation unless the national overhead agencies can come together in continuous conference. This does not mean that any one agency would control the others but that the various program-making bodies must be doing their work with full knowledge of what is being planned by the others, and in the light of the educational task as a whole, as it is now being considered in this Conference.
5. Most important of all is a new type of approach to the community on the part of the national agencies. We must go to it, not to "put over" a standardized program, but rather to help it work out its own local problem. If the national agencies "at the top" would come together in some common council for the purpose of regular planning together, all sharing the point of view of seeking primarily to help the local community work out the program of religious education best fitted to meet its needs, great steps in advance would be possible.

In further discussion the following suggestions were brought out:

1. There is a danger in emphasizing a unified program because of the tendency thereby to hamper some vigorous movement that under independent promotion would secure more adequate attention. New ideas are brought into effective operation only when specialized agencies exist for these purposes. The question, therefore, is: which is more important at the present stage, to make our specializations strong and healthy or to secure the correlation of the various programs? In the case of missionary education we need to develop the movement further in a specialized way before we push forward a plan of unification which might obscure its importance—(Dr. Sailer).

It was urged, however, that vigorous specialization is entirely compatible with a better correlation. The kind of correlation which is needed does not mean at all a submerging of any program; it simply means a relating of the various programs to one another at the top in such a way that it is possible for a local church to present a program which is really a practicable one for the individual, in whose religious life as a whole the church is concerned. It is not a case of needing "either specialization or correlation," but both—(Dr. Kelly and Mr. Chandler).

2. The experience of the local federation or councils of churches in cities where they have now been developed shows that it has thus far been much more difficult to organize a program of religious education for the community as a whole than a program of evangelism, community welfare or publicity. In various communities, however, definite progress is being made. In some cities the federation, which represents the total work of the Protestant churches, now has a special department or council of religious education which brings into continuous conference and planning all the agencies of Christian education in the community. It would be of the greatest possible aid to local communities all over the country if some permanent council of the national agencies were constantly at work relating their programs effectively to one another—(Dr. Guild).

We need beyond any question a consultative agency at the top which will really make itself competent to counsel with local communities and whose work will be so valuable that it will be accepted by all not on the basis of external authority but on its own intrinsic merit. This is the only kind of "authority" which such a central agency would need, and it is the kind of authority which would gradually come to it if its work were done patiently and wisely. In Philadelphia, for example, in connection with the federation of churches, a council of religious education, which includes representatives of the educational department of the University of Pennsylvania, some of the theological seminaries, the public school system, the pastors, the missionary interests, the Young Men's and the Young Women's Christian Associations, the Boy Scouts and the local Sunday school council, has been created and is beginning to study seriously the task of the city as a whole—(Dr. Chalmers).

Experimentation in local communities ought to be encouraged and some provision made for seeing that whatever is done in any community which is significant is made known to others. Such conferences as this could do much to afford guidance and stimulus—(Dr. Downey and Mr. Goodman). The field in which such a council of educational agencies as we have been considering should function first of all is that of reaching the millions of un-churched people. To do this we need to conceive our task not so much as bringing the youth back to the Church but of making the Church really meet the rightful interests and needs of the youth. We must have more sharply in mind, in the framing of all our programs, the normal course of development of the individual John and Mary, for whose sake all religious education is carried on—(Prof. Kent).

3. We must get it into the minds of all Christian people that religious education is not a matter of Sunday only but of week-days, and must be grappled with as such, and that to deal with it all the churches must do so together—(Dr. Downey and Mr. Gregg).

The principle that it is the churches that must accept the responsibility for a community system of religious education needs to be emphasized. In applying this principle to week-day religious education, ought we to develop various denominational schools of week-day instruction, cooperating with one another in a general way, or a single community school maintained jointly by the churches? The experience of Gary, Ind., where seventy-two per cent. of the pupils in the first six grades are now in the community school of religious education, would seem to indicate that there is special strength in having a single school of week-day religious education in the community. It makes possible both a more competent staff and also a larger impression upon the community as a whole, so that it stands in a dignified position alongside of public school education. The Catholic theory of education, however, is so wholly out of sympathy both with the public school and with the Protestant view of religious education that we would do well

to confine our efforts to the cooperation of the Protestant bodies. To develop a genuinely efficient school of week-day religious education, correlated with the public school system, would take away the chief argument of the Roman Catholics against the public school—(Professor Weigle and Dr. Meyer).

While we cannot hope to cooperate with the Roman Catholics in the maintenance of schools for week-day religious instruction, we can at least cooperate with them, and the Jews also, to the extent of insisting together on the right of the child to have religious training as an integral part of education and in insisting further that time be allowed for this on the part of public school authorities. Within the field of the Protestant churches themselves there is no reason why any church which prefers to have its own week-day school may not do so without preventing other churches from having a common school. By experimentation in this way we will gradually discover the further steps in advance—(Dr. Cope).

Is there not a possibility of having a common school, so far as the Protestant churches are concerned, in which, however, provision could be made for specialized instruction in the particular matters which any denomination cares to emphasize? In union theological seminaries, for example, most of the instruction is given in common, while a few special courses provide for the presentation of whatever denominational point of view is desired—(Dr. Brown). Probably a better method of dealing with this question is to have the week-day school center around the great heritage which the Protestant churches have in common, letting any desired denominational emphasis be given on Sunday, when separate schools are maintained—(Professor Weigle).

4. The pastor is seriously handicapped by the lack of the laymen's acquaintance with the development of religious education in the last few years. Special publicity upon the significance of education for the Church is of great importance—(Dr. Stockwell).

The pastors of local churches are ready for an advance in the coordination of religious education and those who are awake to the situation are clamoring for it. There is an especial need for a carefully prepared curriculum for that period from eighteen to twenty-one, or twenty-four, now so largely overlooked, whether it be a business or a college group. The significance of this period it is hardly possible to exaggerate, since it is from this age group, particularly in the case of those in college, that we ought to be securing the leaders for Christian education in the future—(Dr. Phillips).

### THIRD SESSION: "THE CHURCHES' EDUCATIONAL WORK IN CENTERS OF HIGHER LEARNING"

The first topic, "How can the work of the Christian college in religious education be most effectively strengthened?" was presented by Dr. C. W. Chamberlain, President of Denison University, summarized as follows:

1. The most important factor in the development of the religious life of the college is the maintenance of a strong normal church or churches in the adjoining community in close relation to the college group. This is far better than the organization of a "college church," which, by accentuating the tendency of the college to become a separate community by itself, often trains students away from the Church rather than for it. The best situation is created when the college life and the community life are so closely related to each other that it is difficult to tell where one leaves off and the other begins.
2. Every Christian college should maintain a department of religious education to prepare students for the intelligent support of their home churches and leadership in its educational work. Such a department of religious education is not a training school for professional workers nor a substitute for a theological course. Its purpose is rather to give to all students such basic courses in religion that they will be qualified to assume the responsibility which should devolve upon educated men in connection with the religious life of the communities to which they go.
3. A significant report has recently been made by a joint Commission on Religious Education in Colleges, representing the Religious Education Association, the Council of Church Boards of Education and the Sunday School Council of Evangelical Denominations. This report (printed in a recent issue of Religious Education) recommends a minimum course of thirty semester hours, leading to a certificate in religious education, and including the following subjects: Bible, teaching values of biblical material, curriculum, the Christian religion, educational psychol-

ogy, introduction to the study of religious education, teaching the Christian religion (with observation and practice), organization and administration, history of religious education in America.

4. While this curriculum may be more ambitious than is at present practicable in some of our institutions, we must bear it constantly in mind that the Christian college has a distinct responsibility for providing training which will develop intelligent leaders, both lay and clerical, for the work of the Church.

The second topic, "How can an adequate program of Christian education in the university be carried out?" was discussed by President W. O. Thompson of Ohio State University, in general substance as follows:

1. It is in the College of Liberal Arts in which a program of religious education is most practicable. In the technical and professional school the narrowly utilitarian point of view so dominates the curriculum that there is usually little opportunity for studying questions connected with religion. Even in the College of Liberal Arts the pressure of standardized preparation for professional schools greatly limits the possibilities in religious education. Moreover, the interest of the members of the faculty is necessarily concentrated chiefly on their own subjects and they generally lack special training along religious lines.
2. An adequate program of religious education for the undergraduate in the university would include at least a study of the Bible as the source book on Christianity and one or two foundation courses in the two or three primary fields of religious interest. The competition of courses is so strong throughout the university that hardly more than this is immediately practicable in the larger number of our institutions.
3. The colleges and universities that are on private foundation or are tax-supported present the greatest difficulties in a program of religious education, but are of great importance because of the large number of students. One of the most serious obstacles is that the study of the Bible or Christianity is so generally thought of as involving sectarianism. But Christianity is a great historical fact in the world's thought and life and can be studied in a scientific spirit without hostility or prejudice. The increasing cooperation of faculties is certainly possible if the right approach be made. One indirect gain of much consequence is in the new point of view, wholly in keeping with the Christian interpretation of life, which is now generally presented in the teaching of sociology and economics.
4. In spite of the increasing acceptance of subjects in religious education as regular parts of the curriculum counting toward the degree of the institution, there is need for a much more widespread mutual recognition of one another's credits when students transfer from one institution to another.

Rev. O. D. Foster, University and Seminary Secretary of the Council of Church Boards of Education, presented the third special topic of the afternoon, "What is the place of the theological seminary in an adequate and unified program of Christian education?" The following points were emphasized.

1. There is urgent need for a more vital relation between the theological seminary and the rest of the educational program of the churches so as to secure a greater homogeneity and continuity of the fundamental educational elements.
  - a. Even seminaries which are under denominational control are in many cases quite as isolated from the other educational agencies of the denomination as if they sustained no relation to it. As the tendency toward greater independence of ecclesiastical control develops, the relation of the seminary to the rest of the Church's educational work becomes even more bewildering.
  - b. The denominational seminaries have generally come into existence on the basis of other considerations than a careful study of the most strategic location for meeting a felt need and completing an educational program. Geographically, many of the seminaries are very poorly placed as regards other seminaries, other educational institutions, and the churches and fields to be served.
  - c. Generally speaking, the colleges and the seminaries of the denominations have been established independently of each other and continued so. To the denominational academy, and still more to the public schools, colleges and universities, the seminary is almost unknown, although it is there that its recruits are mainly to be secured.

- d. Between the college and the university, on the one hand, and many of the denominational seminaries on the other, there is very little unity of approach in educational method or point of view. The independent seminary, or one that is interdenominational in its service and practice, generally harmonizes better with the point of view of the college and university.
2. A candid study of the facts compels us to admit that the seminaries are not now adequately preparing an all-around leadership for the Church in its multifarious forms of service in the present day.
  - a. The number of students in many seminaries is so small that much more efficient results at much lower cost could be secured by effecting combinations.
  - b. Or, assuming the acceptance of all the present institutions, some comprehensive plan of coordination and specialization needs to be worked out in accordance with which certain schools will concentrate upon training for specific lines of work, instead of expecting every seminary to cover the whole field and give the same courses as are offered by others. Such specialization would make possible an adequate training for the various forms of service now required. At the present time no seminary in existence adequately prepares men for the rural ministry and but few specialize adequately in social service, work in industrial centers, foreign missions, religious education, student work, etc. Very few seminaries can do all these things, yet they all need to be done. A plan of coordination and specialization among the seminaries would insure better attendance, better staffs and better training.
3. This complex situation, so far reaching in its effect on all the Church's educational work, calls for a careful survey and serious study, preferably by some group representing so far as possible all the churches' educational agencies.

The ensuing discussion was opened by Rev. William Adams Brown, Vice-President of the Conference of Theological Seminaries, who pointed out that, although the questions considered in this Conference are so diverse, one central problem runs through them all, namely, How can we bring to expression in our highly complex modern life the great central unity of the Christian religion? How can we gain all the advantages that come from specialization without losing ourselves in partial views and one-sided emphasis? The answer to this question is to be found chiefly in providing points of contact between the various agencies in the simplest and most effective way so as to facilitate conference and joint planning in an atmosphere of freedom on the part of all. In the university, for example, many subjects are taught dealing with various phases of religion and what is needed is to relate them to each other in such a way as to make their total significance clear.

Dr. Brown also urged that one of the chief reasons why we are not tying men and women to the Church is because the churches do not seem to have programs vital enough to present a strong appeal. We must, therefore, educate our pastors to a larger realization of the great social tasks which the Church confronts today and of the possibilities of the Church in dealing with them. To do this we must provide facilities in the Church for study and research into the Church's responsibilities and ways of meeting them. A striking illustration may be found in connection with the labor colleges which are now in a nascent stage and almost certain to develop rapidly. Unless some way is found for bringing the Church into relation to this movement these institutions for the education of labor groups will probably develop without any consciousness of the place of organized religion in human life.

In further discussion the following points were the main ones raised:



1. Our colleges and universities have not been contributing what they ought to religious education. The problem before us is very largely one of securing qualified men and women as teachers of subjects essential to an adequate religious program. Faculties and church leaders must discover young men and women for this work and inspire them to train themselves adequately for it—(Professor Kent). One of the chief troubles is that the text-books used in the departments of religious education do not give an adequate impression of the whole meaning of the Christian religion. Moreover, there is as yet far too little agreement between the curricula of religious education in the various institutions, so that we do not have a generally accepted plan for exchange of credits in this field—(Mr. Seaton).
2. We are not getting at the root of the matter when we talk about *courses*. Any course reaches only a few and may reach them in only an intellectual fashion. The chapel service, the church service, the Y. M. C. A., the Y. W. C. A. and other factors, as well as the curriculum courses in religion, have contributions to make. Some of these factors, however, have lost much of the significance which they held in other days,—the daily chapel service, for example, having little attention given to it, with the result that too scant provision is made for meeting the need for worship. The religious situation in the independent college needs to be studied thoroughly and as a whole, and experimentation carried on with a view to: (a) giving the student a clear idea that religion is a fundamental part of education; (b) developing the spirit of worship; (c) providing proper instruction and (d) affording facilities for the expression of religious life in service—(Professor Wild).
3. The distinctive reason for the existence of the Christian college is that it should win young men and women to a Christian view of life. Unfortunately, however, it is tending to drift into the secular conception of education as a means for "getting ahead" rather than for service to mankind—(Dr. Cope). The colleges and universities have a larger percentage of church people than the average community, yet they are there being lost to the Church. Some far more effective way must be found of convincing them of the significance of the Church and of their responsibility to it—(Mr. Sheldon).
4. The largest service which organized Christianity can render in the state university is to appeal to it in the name of strong, efficient churches in the community and through the work of the "college pastor" to keep the students closely related to the Church. Some very significant experiments are being made at several university centers through foundations for religious work by certain of the denominations, such as the Wesley Foundation at the University of Illinois, the Presbyterian program at Ames, Iowa, and the plans of the Baptists at the Ohio State University—(Dr. Phillips). The need for the "college pastor" in other institutions than the tax-supported ones was also urged.

#### FOURTH SESSION: "THE EDUCATIONAL PROGRAM"

"Are there duplications of effort or neglected areas in our present program of Christian education?" was the question which Rev. Henry F. Cope, General Secretary of the Religious Education Association undertook to analyze, speaking in general substance as follows:

*First:* The areas of effort of the *general agencies* in religious education may be classified as follows:

- I. *The Area of General Promotion*
  1. Popular propaganda on needs and claims of religious education
  2. Popular education on meaning and method
  3. Specialized propaganda to secure
    - a. Supply of trained lay workers
    - b. Equipment and facilities
    - c. Supply of employed workers
    - d. Necessary coordinations with public education
- II. *The Area of Applied Methods*
  4. Organization of material of instruction
  5. Publication of material and on methods
  6. Securing contacts and conferences of workers
- III. *The Area of Scientific Background*
  7. Development of a professional group
  8. Professional criticism and evaluation of plans
  9. Scientific research, and experimentation on processes
  10. Collection and dissemination of information on experiments and plans

IV. *The Area of Immediate Work in Religious Education*

## 11. Organizing and conducting institutions and classes

## 12. Work of training in higher institutions

*Second:* The agencies for religious education are of three types, as follows (the agencies mentioned do not constitute an exhaustive list):

## Type A. The Denomination Boards

Officially responsible to respective churches

## Type B. General Agencies

Usually not ecclesiastically appointed

## I. General agencies of popular agitation and promotion

International Sunday School Association, World's Sunday

School Association, American Sunday-School Union

## II. Interchurch organization with special tasks or fields

International Sunday School Lesson Committee, Sunday School

Council, Council of Church Boards of Education, Missionary

Education Movement, Federal Council's Commission, Board of

Missionary Preparation

## III. General (non-ecclesiastical) cooperative, with special tasks

Religious Education Association

## IV. Agencies carrying forward special institutional work

Y. M. C. A., Y. W. C. A.

## Type C. Special Professional Groups

Association of Biblical Instructors, Conference of Church

Workers in State Universities, Conference of Theological Semi-

naries, Association of Directors of Religious Education in

Churches

*Third:* The activities of the agencies may be roughly indicated by the chart below, using the following key:

a. a dominant activity

b. a secondary activity

c. an incidental activity

d. a recessive activity

e. claimed but not worked

f. in a special, or non-competing area

## AREAS IN ACTIVITY\*

(See analysis of areas of work, above)

Agencies	Group I			Group II			Group III				Group IV	
	1	2	3	4	5	6	7	8	9	10	11	12
The Denominational Boards.....	a	a	a	a	a	a	-	-	-	b	a	b
International S. S. Association.....	a	a	a	-	-	b	e	e	e	e	b	-
World's S. S. Association.....	f	f	f	-	-	f	-	-	-	-	-	-
American S. S. Union.....	a	a	b	d	b	f	-	-	-	d	a	-
International S. S. Lesson Committee..	-	-	-	a	-	-	-	-	c	-	-	-
S. S. Council.....	-	-	-	-	a	-	c	e	e	-	-	-
Council of Church Boards.....	-	-	-	-	b	-	b	-	-	-	-	-
Federal Councils Commission.....	a	a	a	-	-	-	-	-	-	-	-	-
Board of Missionary Preparation.....	-	-	f	-	-	a	b	-	-	-	-	-
R. E. A.....	-	-	-	f	-	-	a	a	a	a	-	-
Missionary Education Movement.....	f	f	f	-	-	-	-	-	-	-	-	-
Y. M. C. A.....	-	-	-	-	-	-	-	b	-	-	a	a
Y. W. C. A.....	-	-	-	-	-	-	-	b	b	-	a	a
Conference of Church Workers at S. U.	-	-	-	-	-	-	-	f	-	-	f	a
Association of Biblical Instructors...	-	-	-	-	-	-	-	-	-	-	-	a
Association of Church Directors of												
R. E.....	-	-	-	-	-	-	-	f	-	-	f	-
Theological Seminaries Association...	-	-	-	-	-	-	c	c	c	-	f	f
Number of agencies having dominant												
activity in each area.....	3	3	3	2	2	2	1	1	1	1	4	4

\*This must be regarded as a tentative and introductory study, prepared for criticism, and representing only its author's judgment. A further study is in process of preparation.

A study of the tabulation of activities of the agencies suggests the following observations:

1. The denominational boards hold themselves responsible for all the areas of activity except 7, 8, 9. The Sunday School Council represents denominations for 8, 9.
2. The general agencies have a tendency to gravitate into the four groupings

of areas of activities. Those engaged in popular agitation and promotion (Type B, I) cover much the same ground as denominational agencies, stressing the first three activities. The interchurch organizations with special tasks or fields (Type B, II) tend to center about the activities of Group II. The Religious Education Association (Type B, III) specializes in activities 7, 8, 9, 10, the only agency with "dominant activity" in this group. The Y. M. C. A. and the Y. W. C. A. (Type B, IV) center about Activity Group IV.

*Fourth:* Duplications especially noticeable in the analysis of agencies and activities:

1. The denominational boards and the International Sunday School Association cover precisely the same ground in promotion—conferences, local institutes, training schools, summer schools, financial campaigns, teacher-training. The American Sunday-School Union is in many fields without coordinating relations, e.g., organizing schools, aiding schools, publishing on methods.
2. The interchurch organizations with special tasks tend to take up activities 8, 9, 10 without conference with others.
3. The Religious Education Association still engages in activity 1 but claims 7, 8, 9, 10 as field.
4. The Y. M. C. A. and the Y. W. C. A. construct their programs without reference to church programs, denominational boards or other agencies in the field (with some exceptions).

The most serious duplications are in the area of general promotion (first three activities).

The final question considered by the Conference was "What further steps should now be taken looking toward a program of unified education on the part of the churches?" and was opened by Dr. Robert L. Kelley, Executive Secretary of the Council of Church Boards of Education, who proposed the creation, at as early a date as might be considered practicable, of an American Council on Christian Education, whose membership would be made up of representatives of each of the national interdenominational and undenominational agencies of Christian education which cared to be so included. This Council, which would, by virtue of its composition, naturally come to be recognized as the comprehensive agency for Christian education throughout the country, should be an independent body, though it would be hoped that it might be promoted in a general way by the Federal Council of Churches. It would not be an overhead agency and would not be given administrative power. Its primary purpose would be to serve as a clearing house of information and as a means of bringing together for conference and common planning the representatives of various phases of Christian education. In order to be of real service, however, it would be necessary that it have a central office and an executive secretary.

Among the functions which are of interest to large groups of agencies if not in each case to all of them, may be named those of research, publicity, recruiting for life service, curriculum and educational standards, and educational extension and correlation. The Council would also stimulate the formation of local or community councils whose functions would be to bring together local agencies for conference in order that duplications might be avoided and the community be better served.

Rev. Henry H. Meyer, Editor of Methodist Episcopal Sunday School Publications, spoke also upon the same theme, with particular reference to the steps that are immediately practicable, urging first of all the importance of strengthening the movements in the direction of cooperation

and unity already under way, such as the International Sunday School Lesson Committee and the Council of Church Boards of Education. The history of the International Sunday School Lesson Committee in developing unity in the production of curriculum material was used as an illustration of the large amount of unity which has already been achieved. Particular emphasis was laid upon the significance of the proposed consolidation of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, and it was urged that the strength of the whole group of agencies in this Conference should be put behind this movement. In addition to this executive coordination between these Sunday school forces there is clearly need for a more inclusive though looser coordination providing for systematic conference among all the agencies—Sunday school interests, agencies of missionary education, Young Men's and Young Women's Christian Associations, the Church's work in colleges and universities, Boy Scouts, etc.,—in order that in the making of programs and plans of work each organization might have a full knowledge of what is being projected by the others.

The Committee on Findings, appointed at the opening session, made a preliminary report through its Chairman, Dr. Kelly, proposing that a provisional Continuation Committee, to be made up of one representative from each of the interdenominational and non-denominational educational agencies, be created whose duty it shall be: (1) to study further the present situation in the whole field of Christian education and the ways in which the most effective cooperation of the existing agencies can be brought about, with a view to developing ultimately some central council which shall be made up of official representatives of all the Protestant educational agencies and which shall undertake to develop a more adequate and unified educational program for the whole Church; (2) to carry on correspondence with the various agencies with a view to securing their official approval of this plan for bringing about a more effective coordination.

This preliminary report of the Committee on Findings was unanimously adopted and the Committee was instructed to prepare the findings in fuller form, setting forth the significance of this Conference, the desire of the Conference to strengthen the movements for cooperation already under way, the necessity for some larger coordination which shall relate all the agencies of Christian education to one another in such common consultation and planning as to make possible a community system of religious education, the creation of a provisional Constitution Committee to carry forward plans suggested at this Conference and to develop such an increasing cooperation of the agencies with one another as eventually to make possible an inclusive council of Christian education.

VOTED: That the Committee on Findings, consisting of one representative of each of the interdenominational and non-denominational agencies participating in this Conference, be constituted the provisional Continuation Committee, subject to such changes in personnel as any one of the agencies may care to make and that this Continuation Committee be requested to effect its organization as soon as possible, and to provide for the services of a secretary.\*

\*This provisional Continuation Committee held its first meeting on May 30 and elected Professor William Adams Brown as its Chairman.

## Canadian Demonstration Schools

At the May meeting of the Religious Education Council of Canada a special committee on Demonstration Schools recommended that a standing committee of the R. E. C. C. be constituted, to be known as the Committee on Standards and Methods, which will include in its scope:

1. The determining of standards in religious education.
2. The conducting of experimental schools for testing and revising standards.
3. The promotion of means and agencies, such as demonstration schools, the demonstration of methods at institutes and conventions, etc., for making these standards known and understood in the constituency.

This recommendation was approved, and the present Committee on Demonstration Schools was continued as an interim Committee on Standards and Methods until the annual meeting in September, and instructed in the meantime to form an enlarged committee by appointments from the units, it being understood that the appointment of a chairman will be made at the annual meeting.

The committee reported the following suggestions:

1. By a demonstration school we mean a school where, in view of the local situation (rural, semi-rural, town, urban, etc.), accepted standards are given concrete expression.

2. Schools will be recognized as demonstration schools by committees on demonstration schools (provincial and national), on receiving a report from the unit secretary, who has visited the school; this report to set forth that:

- (1) The school has adopted the standard and agreed to put it into effect.

- (2) The school has organized on the basis of this standard.

- (3) The school has actually operated in harmony with this standard for three months.

3. National recognition will be given upon indorsement by the committee of the R. E. C. C. and of the Provincial Council.

4. Such a school will be continued for recognition as a demonstration school on a certified report from a unit secretary presented every six months.

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## Educational Evangelism

The following forms part of a series of resolutions recently adopted by the Religious Education Council of Canada—the organization representing all the Church Boards, Sunday School bodies and “Christian Association” organizations of the Dominion, at a joint meeting of the R. E. C. C. committee on Evangelism, Training for Leadership, National Training School in Religious Education, and Forward Movement.

1. That we unite in a serious co-operative effort and make more effective, through our various Sunday school and other local church educational organizations, the best existing ideals of educational evangelism.

(1) That we seek to enlarge the content of the term *Evangelism* so that evangelizing shall be understood to mean Christianizing, not limiting the term to a single emotional crisis in the life or to the joining of a church, but including in it antecedent and subsequent educational processes.

(2) That we seek, on the other hand, to enlarge the content of the term *Education* so that it shall not be regarded as a mere process of formal instruction, but rather as a vital process promotive of religious life, and including in its objectives decision for Christ, church-membership, Christian intelligence, and social efficiency.

2. That we seek to put the above resolution into effect by a campaign for the training of leaders in educational evangelism.

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## At Work in China

One of the members of the Council, Mr. Timothy T. Lew, a graduate of Union, is professor of Religious Education and Psychology at Peking University, China. He writes a most interesting account of his work there, one which, although evidently not intended for publication, we venture to give as a glimpse of activity and as evidence of progress in China. Mr. Lew writes in a personal vein—and we apologize to him for quotation without his consent:

"I have been home now exactly one year, and during this year I have been traveling to study the conditions in various parts of China; getting a home settled; attending to the family business which had accumulated during the last ten years of my absence; organizing a Graduate School of Education in the Peking Government Teachers College; taking charge of the Department of Psychology of the National University of Peking; reorganizing and assuming responsibility for a monthly Christian journal, as well as serving on several national committees of Christian work, in addition to my regular duties as professor of Religious Education and Psychology in the Peking University. Does this sound stupendous—and even stupid? Opportunities are so great here, and there are so few men available for Christian work. Many of the students returning from abroad either go into business for money, or political office for power, so that it is very difficult for one to say 'No' when he is pressed for some help. Recently the Faculty of Theology of Peking University, which consists of one Chinese and all the rest missionaries from England and America or the continent, unanimously pressed me to accept the Deanship of the Faculty, —." In spite of his objections Professor Lew was elected to this position.

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## The Congregational Commission on Religious and Moral Education

Rev. Albert E. Roraback, 115 Fennimore street, Brooklyn, N. Y.; Mrs. Marie C. Hunter, Oak Park, Ill.; Prof. Hugh Hartshorne, Union Theological Seminary, New York City; E. J. T. Vining, White Plains, N. Y.; Rev. Raymond C. Brooks, Claremont, Calif.; Rev. J. L. Lobingier, Oberlin, O.; Rev. Frank E. Duddy, Toledo, O.



## Notes

Mr. G. C. Saunderson becomes Director for the Christian Church, Iowa City, Iowa.

Rev. Otto Mayer has been appointed Director of Religious Education at the Eliot Church, Newton, Mass.

Miss Eleanora T. Miller has been appointed Director of Religious Education for the Lincoln District of the Methodist Conference, Lincoln, Nebraska.

Mrs. Mae W. Schmidt, formerly director at Goshen, Ind., is now working out a plan for week-day religious instruction in connection with a community house for children of foreign parentage in Milwaukee, Wis.

The General Secretary of the R. E. A. has, during the summer, addressed summer schools and institutes in New York, Texas, Oklahoma, North Carolina and Michigan.

The week-day schools of religion at Evanston, Ill., will be conducted henceforth in churches adjacent to the public schools and not in the rooms of the latter. This change is in line with the policy urged in RELIGIOUS EDUCATION.

Dr. Miles B. Fisher, formerly one of the most helpful advocates of religious education on the Pacific coast, and later secretary of the Missionary Education Movement, has become director of Religious Education at Hillside Presbyterian Church, Orange, N. J.

Prof. Charles F. Kent has been released by Yale University, for the first semester of the current college year, to hold a series of conferences in colleges and seminaries through Missouri, Kansas, Iowa, Minnesota, Wisconsin and Michigan.

Under the leadership of Mr. Myron E. Settle, week-day religious instruction makes progress in Kansas City. The city is being organized by districts, the Linwood boulevard district already having schools in operation under four churches jointly.

Mr. E. C. Knapp, of the East Washington Sunday School Association, has conducted week-day schools at Seattle, Yakima, and Spokane, and is developing similar schools at other places in that area.

Professor Edward P. St. John, who was for thirteen years professor of religious education at the Hartford School of Religious Pedagogy, has accepted a place in the faculty of the Auburn Theological seminary at Auburn, N. Y., as dean of a department of religious education. Professor St. John will have charge of the organization of the department which is expected to develop into a separate school similar to the school of religious pedagogy in Hartford.

The announcement is made that Columbia University will follow the long-established precedent of the University of Chicago and offer correspondence courses in the Bible.

The summer just ended witnessed the most remarkable increase and development of Vacation Bible Schools, greatly surpassing any previous season.

The University of Chicago has recently recognized the importance of a field, regarded by many as the most important, by offering in its Correspondence Department, a major course in "Religious Education in the Modern Family."

Almost every Summer School, conducted by any religious organization during the past Summer, carried courses in Religious Education, a notable advance over conditions of but little over ten years ago when such courses were first introduced.

Elaborate provision is made at both Illinois and Wisconsin for Biblical courses and work in Religious Education under the Wesley Foundation. At Missouri the Bible College offers a variety of courses; and at almost every state university work in this field is provided either by outside agencies or within the regular curriculum.

A correspondence course in Religious Education is being conducted by Prof. F. W. Kerr, of Manitoba College, Winnipeg; it is open only to those who, in addition to the A.B. degree, have had three years' work in theology. Prof. Kerr says that over one hundred ministers have already enrolled. The course leads to the B.D. degree.

The Council of Church Boards of Education publishes a report showing the number of students in colleges for each one hundred thousand members in each denomination. In part the ranking runs as follows: Congregationalists 1,200 per hundred thousand; Presbyterians, 1,030; Unitarians, 1,000; Episcopalians, 900; Disciples, 600; Methodists, 500; Lutherans, 300; Baptists, 200.

The reports issued following the recent World's Sunday-school Convention give the following figures:

<i>Grand Divisions</i>	<i>Number of Sunday- schools</i>	<i>Number Officers and Teachers</i>	<i>Number Scholars</i>	<i>Total Enrollment</i>
North America .....	155,944	1,697,520	17,065,061	18,762,581
Central America .....	167	606	13,061	13,667
South America .....	3,246	16,203	146,141	162,344
West Indies .....	1,617	8,953	128,437	137,390
Europe .....	68,189	680,189	7,943,440	8,623,629
Asia .....	32,854	65,704	1,314,156	1,379,860
Africa .....	10,015	46,007	660,218	706,225
Malaysia .....	538	307	15,369	15,676
Oceanica .....	14,856	71,336	423,823	495,159

Grand Totals ..... 287,426      2,586,825      27,709,706      30,296,531  
 The total enrollment for 1913 was 29,848,041.

## Book Notes

PSYCHOLOGY AND NATURAL THEOLOGY, *Owen A. Hill*. (Macmillan Company, New York, 1921, \$3.50.) (G.1). While this is essentially a text-book in metaphysics, and bears the general title of psychology because the author regards the subject from that traditional point of view, it will have value to those who wish to review the scholastic concepts and to study the theses of the present day Roman church in this field.

STORIES FOR WORSHIP AND HOW TO FOLLOW THEM UP, *Hugh Hartshorne*. Charles Scribners, New York, 1921.) (S.3-W). Another highly useful experience book in the largely neglected field of worship, neglected save for the work of this author and a few others. No one can watch children at the telling of a story without realizing that certain great elements of human nature are in play, and these elements are those with which we deal in worship. The possibilities of the story here are most significant. Dr. Hartshorne offers nearly forty short stories, not of the stock variety but those which were prepared especially for use in Union School of Religion. Then he shows just how each story is used as the center for the program of worship and how it is a part of a larger program.

A NEW WAY TO SOLVE OLD PROBLEMS, *Frank E. Duddy*. (Charles Scribners, New York, 1921.) (S.2). An experience book, an account of actual work, which every person concerned with religious education ought to read, and which church-school workers will find of very great practical value. It gives, following an analysis of the present conditions of Sunday-school work, a detailed account of how one church, The First Congregational of Toledo, under the immediate guidance of the author, who is the Director of Religious Education, faced the present need and developed an organization, administration and teaching plan which made the school an efficient agency of the church. The especial value of the book lies in the combination of sound theory with the details of actual practice wrought out in experience. The first practical step was a notable one, the organization of the junior classes into larger groups under paid, professional teachers. This step is one to which nearly all stronger churches will be forced. Mr. Duddy's account is a sufficient answer to the stock objections to this detail of the plan. As to other steps all pastors, officers and teachers will find it thoroughly worth while to study them in detail in this most useful, practical, succinct book.

TRAINING WORLD CHRISTIANS, *Gilbert Loveland*. (Methodist Book Concern, New York, 1921, \$1.25 net.) (S.8. M-10). Surely the world spirit, based upon information and developed rationally, is the need of this day and for days to come. This book clearly conceives missionary education as a program of developing the mind of the world Christian. Its comprehensive treatment opens up every side of the process, basing methods on sound principles and giving clear directions to workers.

THE PROJECT METHOD OF TEACHING, *John Alford Stevenson*. (Macmillan Company, New York, 1921, \$1.80.) (K.1). The many teachers who have been inquiring for material on the meaning and methods of the project plan will find their needs met here. The development and theory of the plan are discussed and the application of the theory is shown in much detail. While the author, with other thoughtful students, refuses to see in the plan the last word on pedagogy, he gives full credit to its possibilities, while he writes with a wealth of background and breadth of view on general education that makes this an indispensable book to all progressive teachers. We are especially grateful for the extended bibliography at the end.

THE TEACHING OF RELIGION, *Roderick MacEachen*; RELIGION, FIRST COURSE, *Roderick MacEachen*. (The Macmillan Co., New York, 1921, \$1.20 and 48c.) (F.0). (T. 5-A). Catholic teachers are to be congratulated on this well-written and comprehensive text. Consistent with their general point of view, it has gathered up much of the best in modern pedagogy and applied its findings in a simple, clear manner. Approximately one half of the book is concerned with the methods of teaching and the other half with the subjects. The accompanying text book is for very small children just beginning to read.

FROM SURVEY TO SERVICE, *H. Paul Douglass*. (Missionary Education Movement, New York, 1921, 75c.) (Q.9). An excellent text, designed principally for adults, which describes the survey methods, states the principal results upon which we can rely and states the kinds of service most needed at this time. Whether one uses this as a text-book or not, the material will be found essential to all teachers of youth and adult classes.

PLAYING SQUARE WITH TOMORROW, *Fred Eastman*. (Missionary Education Movement, New York, 1921, 75c.) (Q.9). Another welcome text from the M. E. M., dealing with the opportunities of youth and earlier adult years in the field of need amongst men. "Young America" is addressed all though and the purpose is to turn their faces toward the splendid tasks of the Kingdom.

STAY-AT-HOME JOURNEYS, *Agnes Wilson Osborne*. (Missionary Education Movement, New York, 1921.) (Q.9). An excellent story arrangement, for children, showing, in bright, cheery fashion, the lives and needs of little ones neglected and cheated in our cities, and the work done for them in orphanages. It would be a strange child who did not take to these stories, and a poor teacher who spoiled them.

ESSENTIALS OF COMMUNITY EFFICIENCY, *Robert Perry Shepherd*. (Abingdon Press, Chicago, 1916, \$1.00.) (N. 9-6). A series of most thoughtful studies of community factors, not by the analysis of different types of civic life but by cross sections, taking up, e.g., the family community, school community, religious community, commercial, industrial, social. One is thus led to see the welding forces in common social life. This would make a good text-book for fairly mature students.

THE PROPHETIC MOVEMENT IN ISRAEL, *Albert C. Knudson*. (Methodist Book Concern, New York, 1921, \$1.00.) (S. 7-10). Planned as a text-book for teachers in training; a scholarly study with the historical point of view, well-arranged and likely to prove very useful, both for teacher-preparation and for adult classes.

THE CHILD—ITS RELATION TO GOD AND THE CHURCH, *Carl F. Eltzholz*. (Methodist Book Concern, New York, 1921, 50c.) (Q. 8). A brief, simple, succinct statement, giving authorities from many sources, of the Methodist position as to the religious nature and condition of young children, with a cogent appeal to the church as to her duty to children.

PRIMER OF TEACHER TRAINING, *Arlo Ayres Brown*. (Methodist Book Concern, New York, 1916.) (S. 7-1.) To those who are seeking a first book, for teachers, who must be stimulated to begin more careful preparation for their work, this primer can be heartily commanded. It is already in its fourth edition.

WORLD FRIENDSHIP, INC., *J. Lovell Murray*. (Missionary Education Movement, New York, 1921.) (Q. 9-F.) As "Missionary Education" moves along the path indicated by this capital little book, it will pass rapidly from the old effort to win support to organizations and societies, an effort suffused with a romantic interest, to the needed effort to develop the sense of world unity in real brotherhood. These eight chapters will be found attractive to young people, and informative also, to older ones.

THE WEEK-DAY CHURCH SCHOOL, *Henry F. Cope*. (George H. Doran Co., New York, 1921, \$1.50.) This, the first book devoted to the subject, gives a review of the development of this type of work and presents the facts concerning the principal types of schools now in operation. It analyzes the forms of organization and methods of work, presenting the facts that one usually seeks in considering the initiation of an enterprise in this field. Essentially it is a fact book and a survey of the present stage of development with a glance toward its possible future.

THE WEEK-DAY CHURCH SCHOOL, *Walter A. Squires*. (Presbyterian Board of Publication, Philadelphia, 1921, \$1.25.) (S. 9.) An interesting and useful survey of the conditions which call for week-day work, and a sketch of the plans of the three types known as The Individual Church School, The Denominational Community Type and the Interdenominational Community Type, by the secretary for week-day work of the Presbyterian Board. It is shown that during the first five months of the current year forty-two communities organized for some form of week-day religious instruction.

THE MISSION STUDY CLASS LEADER, *T. H. P. Sailer*. (Missionary Education Movement, New York, 1921, \$1.00.) (Q. 9-F.) A book of method, with sufficient material on principles of educational work to give leaders an intelligent appreciation of their task. We wonder, however, as we consider the materials for "missionary education," whether it might not be wise just now to attempt some closer correlation with the entire instructional program of a church.

OLD TESTAMENT PROPHECY, *Frank K. Sanders*. (Chas. Scribner's Sons, New York, 1921, \$1.25) (S. 7-20). One of the problems of community training classes has been the discovery of texts on biblical literature which would combine the scholarly

point of view with modern methods and presentation within the reach of the average student. These conditions have been fully met in Dr. Sanders' excellent text book. It surveys the entire range of prophetic material in the Old Testament and forms not only a study of this material but an introduction to the modern approach to the Bible. The volume is one in the Life and Religion Series.

**NEW PILGRIMAGES OF THE SPIRIT.** (Beacon Press, Boston, 1921, \$1.50) (B. 3). The Proceedings and Papers of the Pilgrim Tercentenary of the International Congress of Free Christian and Other Religious Liberals. It is especially interesting to read Prof. Peabody on "The Pilgrim Character" and Christofer J. Street on "The Pilgrim Fathers."

**THE THIRD BOOK OF STORIES FOR THE STORY-TELLER,** *Fanny E. Coe.* (Houghton, Mifflin Co., Boston, 1918) (P. 2). A really fine collection of folk-tales, legends, fairy tales and stories from real life. Every teacher and every mother, hard put to it for stories to read, will welcome this collection of material somewhat out the beaten track.

**ESSAYS IN BIBLICAL INTERPRETATION,** *Henry Preserved Smith.* (Marshall Jones Co., Boston, 1921, \$2.50.) For the non-technical reader this would furnish a comprehensive general introduction to biblical criticism; for the scholarly reader it is an excellent review of the different methods and schools of interpretation, gathering up the rich fruit of a long and highly useful life, published in connection with the centenary commemoration of Amherst College.

**UNITED STATES CITIZENSHIP,** *George Preston Mains.* (The Abingdon Press, New York, 1921, \$2.00.) One who loves this land and believes in its opportunity and responsibility reads the new books on American citizenship ever hoping that he may strike some spiritual note of realization of our possibilities of a new and better society. Yet in almost every instance disappointment follows as one discovers this strange thing called "Americanism," our modern rabbinical tradition of the ancient ways and records, our plan to avoid the problems of the moment by adulating the patriots of the past. Then comes the shock of opening at such a statement as this: "Labor as a whole stands at the doors of the capitalistic world an empty-handed party."

**THE ENGLISH BIBLE—Selections,** *Wilbur Owen Sypherd.* (Craftsmen of Kells, Newark, Del., 1921) (A. 7). Five hundred and fifty pages of selections from the King James version arranged in verse and prose in modern style. A very convenient form in which to have biblical material for use in English courses.

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like to get the reactions of children to these parts, not only the reactions of the soloists, but also of the children listening. Our experience is that seventy-five to a hundred words is about the limit in conversational narrative.

THE CONTENTS OF THE NEW TESTAMENT, *Haven McClure*. (The Macmillan Company, New York, 1921, \$1.50) (A. 7). An interesting and valuable book for at least three reasons: It is the result of teaching the New Testament as an elective English course for a number of years in a large public high school; it presents in easily accessible form the composition, contents and relations of the New Testament books, and it approaches its subject in an irenic spirit, quite free from bias.

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THE BIBLE IN GRADED STORY, Vol. I, THE GOOD SHEPHERD, *Edna Dean Baker and Clara Belle Baker*. (Abingdon Press, New York, 1921, 75c) (S. 9). There are twenty-four short re-tellings of biblical narratives, each accompanied by a picture and usually by a poetical selection. In the choice of pictures for children there is a tendency to follow too closely the judgment of art critics which is based upon values which cannot be carried in the ordinary black and white print. Some of the pictures in this book fail at this point, and others for lack of appreciation of the child's impressions of pictures.

PLANNING CHURCH BUILDINGS, *Henry E. Tralle and George E. Merrill*. (Judson Press, Philadelphia, 1921) (S. O-A). Dr. Tralle in the first part gives a very large proportion of attention to the school plant, a number of useful plans are given for churches of different sizes and needs. There is a short chapter by Joseph Hudnut on "The Architect as Artist." The third and most practically valuable section by George E. Merrill is a study of the standards for buildings with check lists for the use of building committees. This is based upon the check list of the Interchurch Movement, revised and developed by a committee of architects.

A CHRISTIAN APPRECIATION OF OTHER FAITHS, *Gilbert Reid*. (Open Court Publishing Co., Chicago, 1921, \$2.50) (B. 5). The Billings Lectures of the American Unitarian Association delivered in Shanghai by the Director of the International Institute of China, a series of evaluations and appreciations of the great ethnic religions with studies of certain developments of Christianity. The author discusses also the relation of the appreciative attitude to the foreign mission movement. A distinct contribution and aid toward the fraternity of peoples in religion and the recognition of mutual obligations therein.

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STANDARDS OF WEEK-DAY RELIGIOUS EDUCATION, *Norman E. Richardson*. (Northwestern University, Occasional Papers No. 5.) (S. 9-1.)

UNDER MANY FLAGS, *Katherine S. Cronk and Elsie Singmaster*. (Missionary Education Movement, New York, 1921, 65 cents.) (Q. 9-F.) Another good presentation of the other-peoples interest in form for reading or study by children.

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